THE

Connecticut Evangelical Magazine.

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A Narrative on the ſubject of Miſſions: and a Statement of the Funds of the Miſſionary Society of Connecticut, for the year 1803. *Publiſhed by order of the Truſtees of the Society.*

(Continued from p. 336.)

THE Rev. *David Bacon* is yet on a miſſion to the Indian tribes. And, by letters from him, dated November 1803, it appears, that he is yet at Michilimakinak, where he has been long waiting for an interpreter, to inſtruct him more perfectly in the Indian language, and to act as an interpreter to the Arborcroſh tribes, to which he is anxious to introduce himſelf. But he has unfortunately met with a ſeries of diſappointments which could neither be foreſeen nor prevented.

The ſituation of the Arborcroſh Indians, it is thought, is more unfavorable to the reception of the goſpel than that of ſome of the other tribes. Roman catholic miſſionaries have been and ſtill are ſent among them, who greatly prejudice their ignorant minds againſt the proteſtants. The proximity of theſe Indians to Michilimakinak, where there are many traders, gives them acceſs to ſpiritous liquors, which they very greatly abuſe; and theſe traders, inſtead of aiding Mr. *Bacon*, are throwing every obſtacle in his way which they can do without appearing openly to oppoſe him. The Chiefs at the Miami and at Arborcroſh have had ſeveral interviews with him, and have uniformly manifeſted a reluctance to his viſiting the tribes; eſpecially at the Miami, where he was turned away, and his offers wholly rejected. For theſe reaſons he has as yet done little, excepting partly learning the Indian language; nor is it probable that he will be able to form a miſſionary eſtabliſhment among the Indians in that vicinity.

The Truſtees, taking theſe things into conſideration, and having maturely deliberated on the ſubject, have judged it expedient to recal him from the place where he now is. They do not however mean to abandon the object of communicating the goſpel to ſome of the American Indians; but to ſeek a more favorable ſituation than Arborcroſh. With

this view they have voted, that Mr. *Bacon* come to New Connecticut, and there labor as a miſſionary in concert with Meſſrs. *Badger* and *Robbins*, and improve himſelf, as he ſhall have opportunity, in the Indian language. And alſo that Mr. *Badger* and he endeavor to obtain information reſpecting the tribes in the vicinity of that country, and the Sanduſky bay, with a view of eſtabliſhing a miſſion among ſome of them.

When the difficulties of acceſs to the Indian tribes, ariſing from diſtance, their jealouſies, manners and cuſtoms are conſidered, it could hardly have been expected, that more could have been done, in ſo ſhort a time, than to take ſome pre-requiſite ſteps to a direct application to them. Experience alone can fully obviate the difficulties which really exiſt; and open, more and more, the ſteps neceſſary to be taken and the meaſures to be purſued, in ſucceſsfully proſecuting the object, which in its nature is of ſuch conſequence, that it would be highly unwarrantable to abandon it, on making only ſome feeble efforts. What the event ultimately may be, it is impoſſible, at preſent, with certainty to determine. Should it be the caſe, that after making the moſt perſevering efforts, nothing effectual be done; yet, it will moſt certainly afford comfort and conſolation to the friends of the miſſion, that an experiment has been made, and vigorous meaſures been perſeveringly purſued, to promote the ſalvation of thoſe poor benighted tribes. It is, moſt certainly, an object of ſuch magnitude, as to be worthy of being purſued, till every proſpect of ſucceſs is cloſed. —Should God in his great mercy ſee fit, on the other hand, to bleſs the meaſures which are purſuing, ſo far as to make any impreſſion on any of the numerous Indian tribes, it may be the beginning of ſomething which will gladden the hearts of all the friends of Chriſt, thro' all ſucceeding generations. It may be the beginning of the budding of the wilderneſs and the bloſſoming of the roſe. But the whole muſt be left to the diſpoſal of HIM, who hath promiſed to his ſon, that he will give him the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion; and that he ſhall have "dominion from ſea to ſea, and from the rivers unto the ends of the earth."

On a review of the preceding narrative of miſſionary tranſactions, during the year 1803, it will appear, that thirteen miſſionaries have been in the field of labor; ſome through the year, others for a ſhorter time—That the goſpel has been preached over a vaſt extent of country—The various ordinances of the goſpel have been adminiſtered to ſuch as would otherwiſe have been deſtitute of them—Some have been awakened out of ſecurity; and ſeveral new churches have been formed in the wilderneſs. Some we have reaſon to hope have been turned from ſin unto God; and the hearts of many Chriſtians been made to rejoice. It appears, that the friends of Chriſt are gratefully affected with the exertions which have been made, to diſſeminate the principles and doctrines of the goſpel among the inhabitants of the new ſettlements. If infidels ridicule, and impute the exertions which have been made to the worſt of motives, it is no more than what they have always been accuſtomed to do, and ought now to have been expected. There is great reaſon to believe, that although the efforts

which have been made, have not borne down every obſtacle, yet that ſeeds have been diſſeminated, which will gradually ſpring up, and, for years to come, will augment the harveſt of ſouls.

The contribution of laſt May was ſuch, as affords the moſt ſatisfactory evidence, that the ſpirit which has been poured out ſo extenſively into the hearts of pious and feeling Chriſtians is not, on the whole, withdrawn. Notwithſtanding the day for public contribution was ſo unfavorable, yet, contrary to what was expected, it exceeded any preceding contribution. Beſides the public contributions, the funds of the ſociety have been conſiderably augmented by private donations, and by the avails of the Connecticut Evangelical Magazine.

Notwithſtanding ſeveral years have elapſed, ſince the attention of Chriſtians in Europe and America was awakened to the important object of ſpreading the light and knowledge of the goſpel among thoſe who were in darkneſs, and of helping thoſe to the enjoyment of the ordinances and means of ſalvation, who but partially enjoyed them, yet, it appears that their zeal is not diminiſhed, but rather increaſed. Which gives us reaſon to hope, that it is the deſign of the merciful ſovereign of the univerſe, gradually at leaſt, to forward his own glorious purpoſes, in diffuſing the knowledge of Chriſt throughout all the earth.

The friends of the miſſionary inſtitution have occaſion to rejoice in the goodneſs of God, that he has been pleaſed to direct the attention of the ſociety to ſuch men to go out as miſſionaries, as have been ſo laborious, zealous and prudent, as to ſtop the mouths of its enemies, and of all ſuch as have ſought occaſion to find fault. Some attempts, it is true, have been made to circulate evil reports, but they have languiſhed and expired in the mouths of thoſe who invented them.

Accounts received from the London Miſſionary Society are ſuch as are truly animating; and afford promiſing proſpects of much ſucceſs. But as thoſe accounts have been already publiſhed in the Connecticut Evangelical Magazine, no extracts will here be made from them.

On the whole: The Truſtees would unite with the pious of all denominations, in devout aſcriptions of praiſe to the God of all mercies and fountain of divine influence, for his wonderful operations on the hearts of Chriſtians in the various parts of Chriſtendom, in diſpoſing them, in a manner which rarely if ever was exemplified in any age of the world, to ſtrive together for the ſalvation of their fellow men. And may Chriſtians of every denomination unite, not only in their prayers to God, that his kingdom may come; but in contributing in every poſſible way to advance it. May they never reſt until they ſee the ſalvation of God. There is every kind of encouragement which can be given. There are, in Divine Providence, moſt pointed intimations of God's readineſs to hear the prayers and ſucceed the exertions of his people. Beſides, is there not great reaſon to hope, that through the liberality and exertions of the people of Connecticut, many have already been turned from ſin unto God, and are now rejoicing in the hope of future glory!

J. Treadwell, *Chairman.*

Paſſed by the Board of Truſtees,
January 5th, 1804.
Atteſt, *Abel Flint*, Secretary.

A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, December 31, 1803.

No. 1.

***ACCOUNT** of Monies contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath in May 1803, pursuant to a Resolve of the General Assembly of said State, passed May 1801.*

	D.	C.
HARTFORD COUNTY.		
Hartford, North Society,	90	0
South,	26	0
West,	36	0
Berlin, Kensington,	10	0
New Britain,	19	15
Worthington,	11	22
Bristol, Cambridge,	21	84
West Britain,	21	27
East Hartford, First Society,	29	0
Orford,	21	0
East Windsor, First Society,	12	0
Second,	21	62
Enfield,	23	9
Farmington, First Society,	78	50
Northington,	9	46
Glastenbury, First Society,	28	43
Eastbury,	1	84
Granby, Salmon Brook,	6	25
Turkey Hills,	6	0
Hartland, East Society,	11	36
West,	17	51
Southington,	24	19
Suffield, First Society,	10	38
West,	1	29
Symsbury, First Society,	19	2
West,	54	13
Wethersfield, First Society,	57	19
Newington,	16	51
Stepney,	28	50
Windsor, First Society,	19	57
Wintonbury,	16	20
Total, Hartford County,	748	52
NEW-HAVEN COUNTY.		
New-Haven, United Society,	48	0
West-Haven,	23	68
Branford, First Society,	18	36
Northford,	3	0
Cheshire, First Society,	61	0
Columbia,	8	25
Derby, First Society,	5	50
Great Hill,	2	20
Guilford, First Society,	22	89
East Guilford,	11	2
North Guilford,	16	81
Hamden, Mount Carmel,	16	18
Milford, First Society,	43	2
Second do.	15	69
North Haven,	20	26
Oxford,	6	78
Wallingford, First Society,	7	27
Meriden,	20	0
Waterbury, First Society,	12	10
Middlebury,	13	0
Woodbridge, Amity,	13	25
Bethany,	8	34
Total, New-Haven County,	396	60
NEW-LONDON COUNTY.		
New-London,	28	54
Norwich, First Society,	41	10
Chelsea,	20	62
Bozrah,	5	25
Colchester, First Society,	10	20
West Chester.	9	0
Marlborough,	4	91
Franklin,	10	83
Lisbon, Newent,	12	33
Hanover,	8	50
Lyme, First Society,	11	15
North Quarter,	6	51
Montville, First Society,	9	12
Preston, First Society,	6	36
North,	51	56
Total, New-London County,	235	98
FAIRFIELD COUNTY.		
Fairfield, First Society,	10	75
Green's Farms,	11	47
Danbury, First Society,	22	50
Bethel,	1	65
Brookfield,	1	91
Greenwich, First Society,	2	69
West Greenwich,	35	77
Huntington, Ripton,	27	25
New Stratford,	9	0
Newtown,	4	59

Norwalk,	19	0
Reading,	7	75
Ridgfield, First Society,	7	42
Ridgbury,	8	57
New Canaan,	25	0
Stamford, First Society,	29	6
North Stamford,	6	11
Middlesex,	7	0
Stanwich,	10	25
Stratford, First Society,	11	27
Stratfield,	2	0
Sherman,	5	0
Trumbull,	2	64
Weston, First Society,	8	50
North Fairfield,	6	48
Wilton,	14	50
Total, Fairfield County,	298	4

WINDHAM COUNTY.

Windham, First Society,	11	80
Scotland,	5	3
Ashford, First Society,	4	72
Eastford,	2	12
Westford,	5	75
Brooklyn,	3	66
Canterbury, First Society,	7	80
Westminster,	6	34
Hampton,	26	72
Killingly, South Society,	4	0
Lebanon, First Society,	55	11
Crank,	12	25
Goshen,	3	84
Exeter,	4	0
Mansfield, First Society,	20	0
North,	8	0
Plainfield,	11	12
Pomfret, First Society,	12	24
Abington,	10	25
Thompson,	4	84
Woodstock, First Society,	14	10
Muddy Brook,	13	30
Total, Windham County,	246	99

LITCHFIELD COUNTY.

Litchfield, First Society,	45	52
South Farms,	16	75
Northfield,	4	25
Barkhemsted, First Society,	7	60
Winstead,	10	50
Bethlem,	30	85
Canaan, North Society,	11	0
Colebrook,	24	25
Cornwall, First Society,	11	61
Second,	6	60
Goshen,	93	2
Harwington,	23	9
Kent,	19	12
New Hartford,	60	0
Norfolk,	77	81
Plymouth,	14	0
Roxbury,	8	51
Salisbury,	51	50
Sharon, First Society,	17	12
Ellsworth,	5	10
Southbury, First Society,	14	75
South Britain,	14	0
Torrington, First Society,	24	67
Torringford,	30	13
Washington, First Society,	23	81
New Preston,	29	0
Warren,	13	65
Watertown,	23	11
Winchester,	19	7
Woodbury,	25	48
Total, Litchfield County,	755	78

MIDDLESEX COUNTY.

Middletown, First Society,	13	98
Upper Houses,	7	17
Haddam,	18	50
Chatham, First Society,	8	98
Middle Haddam	5	91
East Hampton,	1	70
Durham,	21	46
East Haddam, First Society,	15	59
Millington,	15	42
Hadlyme,	6	35
Killingworth, First Society,	5	16
North,	30	5
Saybrook, First Society,	14	27
Second,	19	51
Third,	4	0
Fourth,	11	26
Total, Middlesex County,	199	31

TOLLAND COUNTY.

Tolland,	16	0
Bolton, First Society,	44	1
Second,	15	0
Coventry, First Society,	15	70
Second,	11	23
Andover,	13	19
Ellington,	26	20
Hebron, First Society,	9	25
Gilead,	10	12
Somers,	16	37
Stafford, First Society,	2	90
Willington,	8	77
Total, Tolland County,	188	74

SUMMARY.

	D.	C.
HARTFORD COUNTY,	748	52
NEW HAVEN	396	60
NEW LONDON	235	98
FAIRFIELD	298	4
WINDHAM	246	99
LITCHFIELD	755	78
MIDDLESEX	199	31
TOLLAND	188	74
TOTAL,	3,069	96

No. 2.

***FUNDS** of the Society arising from other sources than the Contributions in May 1803.*

1803			D.	C.
	Contributions of 1802 received in 1803, viz.			
	Colchester, First Society,	7		
	Canterbury, First Society,	4	54	
				11 54
	Contributions in the New Settlements, viz.			
January 28.	To Rev. John Willard, jun.	33	40	
February 25.	Rev. Jedidiah Bushnell,	16	64	
June 29.	Rev. Seth Williston,	49	63½	
				99 67½
January 1.	Avails of Dr. Trumbull's Sermons,	1	50	
December 21.	Do. Do.	21	70	
January 6.	Do. Connecticut Evangelical Magazine,	840		
May 13.	Do. Do.	1024	39	
				1887 59
10.	From Ladies' Society in Norwich,			10
	Donations by Sundry Individuals, viz.			
January 18.	From Solomon Goodell, Jamaica, Vt. for Indian mission,	116	95	
March 1.	From Rev. George Colton, Bolton,	30		
23.	Solomon Everest, Esq. Symsbury,	100		
April 12.	Joel Beecher, Farmington,	3	50	
May 19.	Solomon Goodell, Jamaica, Vt. for Indian mission,	208	5	
June 3.	From David Hubbard, Glastenbury,	7		
29.	Samuel P. Robbins, Plymouth, Ms.	5		
August 26.	Timothy Stone 2d. Guilford, for Indian mission,	20		
				485 50
	Donations by Persons unknown, viz.			
February 11.	From A Friend of Missions,	16	90	
March 19.	Do. Do.	40		
April 23.	A Stranger,	3		
May 12.	A Friend of Missions, of New Haven,	12		
13.	A Female Friend of Missions,	5		
28.	A Friend of Missions, to purchase Books,	5	58	

June	3.	A Stranger from Berlin,	6		
	28.	A Friend of Missions, to purchase Testaments,	20		
	29.	A Lady in Vermont,	25		
		A Friend of Missions,	2		
July	6.	Do. Do.	10		
August	23.	Do. Do.	1		
		Do. Do.	1		
September	6.	Do. Do. of Franklin,	8		
	13.	A young Friend of Missions,	10		
	22.	A Friend of Missions,	1		
October	10.	Do. Do.	2		
	25.	A Female Friend of Missions,	2	12½	
	27.	A Friend of Missions, to purchase Books,	11	16	
					181 76½
December	31.	Interest from January 1 to December 31, 1803,			687 63
					3363 70

No. 3.

Disbursements by order of the Trustees.

1803				
	To Missionaries, viz.			
January 10.	To Rev. William F. Miller, Missionary to Vermont and New-York, Balance			1
February 22.	Rev. John Willard, jun.	Do.	Do.	69
24.	Rev. Jedidiah Bushnell,	Do.	Do.	101
March 10.	Do.	Do.	Do. Advance, new Mission,	25
May 16.	Rev. Ezekiel J. Chapman,	Do.	New Connecticut,	332 94
	Rev. David Bacon,	Do.	to the Indians,	574 36
June 16.	Rev. Seth Williston,	Do.	to New-York and Pennsylvania, Balance old Acct.	1 17
	Do.	Do.	Do. new Acct.	123 50
August 4.	Mr. Samuel P. Robbins,	Do.	Black River, &c.	25
10.	Rev. Thomas Robbins,	Do.	New Connecticut,	60
30.	Mr. Thomas Williams,	Do.	New-York,	25
September 20.	Rev. Ira Hart,	Do.	Black River, &c.	25
22.	Rev. Samuel Leonard,	Do.	Vermont,	30
November 9.	Rev. Calvin Ingalls,	Do.	Do.	25
December 14.	Rev. Joseph Badger,	Do.	New Connecticut,	343 14

Other Expenses, viz.

January 6.	To Mr. John Church, Expenses on a Bill of Exchange, drawn by Rev. David Bacon,	2	25
May 24.	To Rev. Abel Flint, for a Seal, Stationary and Postage,	18	58½
September 7.	Hudson and Goodwin, for Books for New Settlements,	85	87½
13.	Do. for Printing and Stationary,	40	13½
		1908	25½

No. 4.

Treasurer's Account Current.

Dr. {The Missionary Society of Connecticut, in Account Current with *Andrew Kingsbury*, as their Treasurer.} Cr.

To amount of Cash, paid by order of the Committe, as per statement No. 3	1908	25½	By Balance, in favor of the Society, January 1, 1803	9669	95
Balance, carried to Credit of new Account	14195	35½	By Contribution in May 1803, as per statement No. 1	3069	96
			By Donations, Interest, &c. as per statement No. 2	3363	70
	16103	61		16103	61
Amount of Permanent Fund	7462	69½			
For current Expenses	6732	66			
	14195	35½	By Balance due the Society as above	14195	35½

A. KINGSBURY, *Treasurer to Miss. Soc'y.*
JOHN PORTER, *Auditor.*

Hartford, January 1, 1804.

The following Donations have also been made to the Society in the course of the year.

By Benjamin Beecher of Cheshire, a Lot of Land containing 50 Acres.
Daniel Reed of New Haven, 100 Primers.
A Friend of Missions, 400 copies of a Sermon to Children.
Sundry Friends of Missions, 108 Testaments.
Doctor Morse of Charlestown, 100 Davidson's Sermons.
Do. Do. 150 Doddridge's Address to Families.
A Friend of Missions, 12 Catlin's Sermon.
Doctor Trumbull, 48 Watts' Divine Songs.
Hudson and Goodwin, 12 Edwards on Baptism.
Doctor Trumbull, 600 Addresses on Prayer and Family Religion.
Ruggles Humphrey of Symsbury, deceased, a Bequest of the Interest of 100 Dollars, to be annually paid from his estate.

A particular List of the Contributions, received in the new settlements, contained in the general statement No. 2.

To Rev. John Willard, jun. *in Vermont, A. D.* 1802.

	D.	C.
Mr. William Cutler, Guildhall,		25
Mrs. Peverly,		20
A Stranger,		15
At Northumberland,	1	64
Lunenburg,	21	15
Monadnock,	10	
	33	39

To Rev. Jedidiah Bushnell, *in New-York State and Vermont, A. D.* 1802.

At Milton,	5	13
Pittstown,		50
Camillus,	3	13
Otego Creek,	2	93
Fairfield,	1	78
Westford,	3	17
	16	64

To Rev. Seth Williſton, *in the weſtern counties of New-York, A. D.* 1802 *and* 1803.	49 63½	A particular liſt of the places where this money was received, has not yet come to hand.

The Accounts of ſundry Miſſionaries for the year 1803, will be publiſhed in the next Narrative.

A Key to the Book of Eccleſiaſtes.

JEWISH and Chriſtian writers are agreed in the authenticity and genuineneſs of this book, and in its divine authority. And, accordingly, it has, from time immemorial, been treated by both as a part of the ſacred canon.

The writer was Solomon, the ſon of David, king of Jeruſalem; probably the wiſeſt and moſt proſperous king who had ever lived and reigned.—This book is ſuppoſed to have been written in his old age, when his wiſdom was matured by experience, and he was happily reclaimed from the ſad degeneracy of manners into which he had been led by "outlandiſh women."

Illumined by the rays of heavenly wiſdom, and reviving virtue and piety, juſt at the ſetting ſun of life, and directed by the unerring guidance of the Divine Spirit, he left behind him this ſacred depoſit of heavenly wiſdom for the inſtruction and benefit of ſucceeding generations.

Some difficulties, however, attend the inveſtigation of this book; to remove which, and to preſent it to the reader in ſuch a light as to convey its true intent and meaning, is the object propoſed in the preſent attempt.

For this purpoſe the general ſubject of the book will be conſidered: And the incidental paſſages, expreſſing ſeemingly different ſentiments, will be reviewed. Then the key to the whole will be conſidered; and a view taken of the conſiſtence and harmony of all the parts with each other, and with the general ſcope of the holy ſcriptures.

I. The general ſubject of the book is to be conſidered. This is evidently, on life and manners, or on the character and ſtate of man, and his proſpects on earth. But the picture muſt be confeſſed to be deeply ſhaded, and his proſpects are not a little melancholy. This is evinced by the following paſſages, among many others.

—"This is an evil among all things which are done under the ſun, that there is one event unto all. Yea, alſo the heart of the ſons of men is full of evil: madneſs is in their heart while they live, and after that they go to the dead."—"Becauſe to every purpoſe there is time and judgment, therefore the miſery of man is great upon him."

—"I ſaw the wicked buried who had come and gone from the place of the holy, and they were forgotten in the city where they had ſo done."—"Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil."

"I ſaw under the ſun the place of judgment that wickedneſs was there, and the place of righteouſneſs that iniquity was there."

"I conſidered all the oppreſſions which are done under the ſun, and beheld the tears of ſuch as were oppreſſed and they had no

comforter, and on the ſide of their oppreſſors there was power, but they had no comforter." "Wherefore I praiſed the dead who are already dead, more than the living who are yet alive; yea, better is he than both they, who hath not yet been, who hath not ſeen the evil work which is done under the ſun."

"Again I conſidered all travail and every right work, that for this a man is envied of his neighbor. This is alſo vanity and vexation of ſpirit."

"I have ſeen all the works which are done under the ſun, and behold all is vanity and vexation of ſpirit."—

"Vanity of vanities, ſaith the preacher, all is vanity and vexation of ſpirit."

Theſe are a few only, of the many declarations in this book of the extreme wickedneſs and miſery of man, viewed individually and in ſociety.

II. There are, however, ſeveral paſſages which ſeem to imply that the condition of man upon earth is eligible and happy; and accordingly he is invited to rejoice in the goods of life and be happy all his days. Such among others are the words which follow.

"Go thy way, eat thy bread with joy and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white, and let thy head lack no ointment. Live joyfully with the wife whom thou loveſt, all the days of the life of thy vanity, which he hath given thee under the ſun, all the days of thy vanity, for this is thy portion in this life, and in thy labor which thou takeſt under the ſun."

By theſe, and ſimilar paſſages, we ſhould be led to ſuppoſe that the proſpects of man upon earth are inviting, and that a complete portion of happineſs in the enjoyments of life, was within his reach. But how can this be reconciled with the many declarations in this book in view of the ſaint's proſpects of this world, that "all is vanity and vexation of ſpirit," and this as the reſult of experience by the writer, who muſt be conſidered to have made the experiment under the beſt advantage for the acquiſition of happineſs?

Several paſſages admit and aſſert the different and oppoſite character of the righteous and the wicked, and conſider man as a moral and accountable creature, and yet ſeem to imply a fameneſs in the iſſue to both. Such are the following: "The wiſe man's eyes are in his head, but the fool walketh in darkneſs, and I myſelf perceived that one event happeneth to them all."

"Then I ſaid in my heart, as it happeneth to the fool ſo it happeneth even to me. And why was I then more wiſe? Then I ſaid in my heart that this alſo is vanity."

"For there is no remembrance of the wiſe more than of the fool, forever, ſeeing that which now is, in the days to come ſhall be forgotten; and how dieth the wiſe man? as the fool. Therefore I hated life, becauſe the work which is wrought under the ſun is grievous unto me, for all is vanity and vexation of ſpirit."

"I ſaid in my heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts."

"For that which befalleth the ſons of men befalleth beaſts, even one thing befalleth them, as the one dieth ſo dieth the other; yea they have all one breath. So that

a man hath no preeminence above a beaſt, for all is vanity."

"All go unto one place, all are of the duſt, and all turn to duſt again."

How dark are the proſpects of man as preſented in theſe paſſages! Yet we find, in ſeveral parts of this book, very decided expreſſions of the doctrines of the accountability of man, the government of God, and the retributions of futurity. Such are the following:

"I ſaid in my heart, God ſhall judge the righteous and the wicked; for there is a time there for every purpoſe, and for every work."

"Though a ſinner do evil an hundred times, and his days be prolonged, yet ſurely I know that it ſhall be well with them who fear God, who fear before him. But it ſhall not be well with the wicked, neither ſhall he prolong his days, which are as a ſhadow, becauſe he feareth not before God." Can the moral government of God and the retributions of futurity be more explicitly aſſerted than in theſe words? Finally, the perfection of the divine providential government is clearly taught in the following paſſages.

"I know that whatſoever God doth, it ſhall be forever; nothing can be put to it, nor any thing taken from it, and God doth it that men ſhould fear before him."

Theſe paſſages contain ſome of the principal doctrines of this book, and ſeem to expreſs the following ſentiments, viz.

That all the proſpects and purſuits of men, are vain, and iſſue in vanity and vexation of ſpirit; that man is exceedingly debaſed, and is even, in character and condition, very much like the beaſts.

Yet that man has animating proſpects before him upon earth, and is called on to rejoice and be happy in thoſe proſpects.—After all, that there is a moſt important diſtinction in the characters and proſpects of men, expreſſed by the terms righteous and wicked. —That man is a moral and accountable being. That whatever appearances to the contrary may be ſuppoſed, the righteous are the objects of divine approbation, and the wicked are abhorred by God. That therefore he hath appointed the retributions of eternity, in which the diſtinction of human characters ſhall be clearly marked, and every man treated according to his works; and on the whole, the preſent myſteries in the moral and providential government of God ſhall be explained, and it ſhall be clearly manifeſt that "whatſoever God doth it ſhall be forever, nothing can be put to it, nor any thing taken from it, and God doth it that man ſhould fear before him."

This divine deciſion ſhould ſilence the cavils of weak and ſhort-ſighted mortals, and teach us to remember that we are the clay and God is the potter, and that "as heaven is higher than the earth, ſo are his ways higher than our ways, and his thoughts higher than our thoughts. Secret things belong to God, but the things which are revealed belong to us."

If, then, it has pleaſed God to reveal that to us by which the preceding difficulties may be ſolved, we ought to receive that revelation with all humility and thankfulneſs.

III. This will lead us to the third branch of our ſubject, which is to conſider the key to the whole, and point out the harmony of all the parts with each other, and

with the general ſcope of the holy ſcriptures.

The laſt chapter of the book begins with a ſolemn addreſs to the youth, to remember their Creator while they are young. This is urged from a view of the approaching calamities of old age and death. From whence the writer proceeds to his final inſtruction to his reader in the true and only path of felicity here and hereafter, in the following words: *Let us hear the concluſion of the whole matter, fear God and keep his commandments, for this is the whole duty of man.* Or as expoſitors render it more exactly from the original, *this is the whole of man*, his duty, uſefulneſs and felicity, here and forever. All that which gives worth and dignity to man, and renders his exiſtence uſeful and happy, is ſummed up in this conciſe deſcription.—The fear of God, in ſcripture language, is an expreſſion compriſing that love and reverence, that ſubmiſſion and confidence in him, and all thoſe pious affections, which have God for their object. And the keeping his commandents, is the practical expreſſion of that ſupreme love to him and correſponding reſpect to our fellow creatures. "On which two commands, hang all the law and the prophets;" orwhich inſure and imply the practice of every Chriſtian duty. Hence it is evident that this is the whole *duty* of man. It is alſo to be kept in mind, that the love of God and our neighbor, taught in this ſummary of Chriſtian duty, is that public or general affection which unites to the good of the whole moral ſyſtem, and to that of each individual, as far as it appears to coincide with general good. Hence the happineſs of the man of piety and goodneſs reſts in the glory of God and the good of his creatures, or, which is the ſame, in the perfection of the moral ſyſtem.

But as his ſupreme affection is fixed on the great and ever bleſſed God, as the greateſt and beſt, and as it were the ſum of exiſtence and excellence, ſo his happineſs reſults principally from the knowledge of God and of his glory and happineſs, and he reſts in him, as his portion, ſaying "Whom have I in heaven but thee, and there is none upon earth I deſire beſide thee. My fleſh and my heart fail, but God is the ſtrength of my heart and my portion forever." For the ſame reaſon he rejoiceth in the infinite perfections of God for the government of the world, aſſured that the whole creation is in his hand, and all creatures and events at his diſpoſal; and that he ever hath, doth and will conduct and govern all, in the moſt perfect manner, for the higheſt perfection of the moral ſyſtem. And therefore that all the moral and natural evils, exiſting in the ſyſtem, all the ſin and miſery of man will, through the ſuperintending agency of infinite perfection, be rendered ultimately ſubſervient to his glory and the good of his kingdom.

In ſuch views, the good man is exceedingly happy in feeling himſelf to be the property of God, and in his hand, as the clay is in the hand of the potter, and moſt readily acquieſces in the divine diſpoſal of all creatures and events, eſpecially thoſe in which he feels the greateſt intereſt and concern; thence, in the deepeſt calamities he is comforted and ſupported with contemplations on the univerſality and perfection of the divine government, & can ſay, with the utmoſt ſincerity, "the Lord reigns, let the earth re-

joice, and the multitude of the iſlands be glad thereat." And he is, "though as ſorrowful yet always rejoicing."

In proſperity he receives the enjoyments of life with pleaſure, as they are adapted to his capacity and his needs, without the ſting attending the ſinful pleaſures of the ſenſualiſt, the avaricious and the proud, or any pleaſures of the mere worldly man. But what is ſtill better, he views all his natural and earthly comforts as the free and undeſerved beſtowment of his heavenly Father; and ſenſible of his utter unworthineſs, he receives them with humble gratitude. This exceedingly enhances the gift, and renders him doubly happy in the enjoyment.—His grateful heart is ready to inquire, "What ſhall I render to the Lord for all his benefits?" and the anſwer is ready, "I will take the cup of ſalvation, and call upon God" with thankful praiſe.

In like manner he rejoiceth in the good of others even of all men, as far as it is in his view, and is proportionably thankful to God for the beſtowment, and though he ſympathizes with them in their ſorrows, he is ſupported and comforted, as in his own caſe, with the thought that all is ordered by God, and will iſſue in the general good, and even in their own good unleſs they wickedly oppoſe and prevent it; for he knows that "all things ſhall work together for good to thoſe who love God." In diſtinction from this, the man of the world is inſenſible to all enjoyments except thoſe which begin and end in ſelf. He feels pleaſure in the gratification of his bodily appetites, and the natural propenſities of his mind; and he ardently thirſts after the riches and honors of this world, and thoſe enjoyments which are not ſubordinated to the glory of God and the general good. But theſe do not ſatisfy him. The comfort and ſupport in trouble, derived from humble confidence in God, from a ſenſe of the moral fitneſs that he ſhould do what he will with his own; from a view of the perfection of his government, and from a grateful ſenſe of divine mercy; theſe and the connected pleaſures of the good man, are far from him, he has neither part or lot in this matter.—This obſervation applies with ſtill greater propriety and force to the pleaſures of the good man in the contemplation of ſpiritual and divine objects; ſuch as the character, perfections and government of God; the mediatorial character and work of Chriſt; the word of God, and the inſtitutions, duties and enjoyments of Chriſtianity in general. In theſe the good man is feaſted on the bread and water of life, and "rejoices with joy unſpeakable, and full of glory;" to all which the man of the world is an utter ſtranger.—The reader is now prepared to diſcover the key to this whole book, or to perceive the conſiſtence and harmony of all its parts with each other, and with the holy ſcriptures, in general.

The man of the world, prefers the pleaſures of ſenſe and deſires of the carnal mind for his portion, and is always and neceſſarily diſappointed. He either comes ſhort and never poſſeſſes the object ſought, or he obtains it, and finds it empty of that enjoyment which he expected to derive from it.

The pleaſures of ſenſe and appetite are adapted only to the loweſt faculties of man, and are enjoyed in common, by the beaſts which periſh.—The pleaſures of

the carnal and ſelfiſh mind, are oppoſed to the moral ſenſe and feeling of the rational ſoul, unworthy of the man, and oppoſed to God and the general good.—The conſciouſneſs of guilt and folly in both, fills the man with diſtreſs and anxiety, utterly diſappoints his fond purſuit after happineſs, and fills him with the dread of future evil; for whenever he ſuffers ſelf reflection, he is compelled to believe that God will bring every work into judgment, with every ſecret thing, whether it be good or evil. Hence the reſult of all his purſuits, "is vanity of vanities, all is vanity and vexation of ſpirit." And it appears that "madneſs is in the hearts of the ſons of men while they live, and after that they go to the dead."

Such is the character and ſtate of man by nature, and therefore the inſpired writer proceeds to ſay, "I praiſed the dead who are already dead, more than the living who are yet alive; yea, better is he than both they, who hath not yet ſeen the ſun or known any thing."

The character, enjoyments and proſpects of the man who feareth God and keepeth his commandments, are directly the reverſe. He embraceth the glory of God and the good of men as his choſen object; is impreſſed with a humbling ſenſe of his own unworthineſs, receives every earthly comfort, even the ſmalleſt, as the ſovereign gift of the free grace of God through Jeſus Chriſt; is humble and thankful.—In adverſity he is caſt down but not forſaken, for he reſts in the living God, with the ſatisfying aſſurance that his dealings are all wiſe and good, and humbly, but confidently, caſts all his burdens on him, and hopes in his mercy.

In proſperity he taſtes the good of every earthly enjoyment, and is thankful to the Divine Giver for all his own comforts, and for thoſe of others; but places his chief delight in God, Chriſt, and thoſe objects which are ſpiritual and divine.

Hence he poſſeſſes the peace and ſublime pleaſures of Chriſtian friendſhip, of ſocial intercourſe, and the endearments of family connexions, and all the goods of life, and of Godlineſs, and finds by ſweet experience that "Godlineſs is profitable to all things, having the promiſe of the life which now is, and of that which is to come."

Thus he attends to the buſineſs, connexions and cares of life, under the influence of ſupreme regard to God and good will to man, and in this connexion finds ſubſtantial ſatisfaction in them all, and laſting ſpiritual good in the reſult. This is truly to enjoy the good of his labor, to "live joyfully with his family, to let his garments be always white, and let his head lack no ointment." In thoſe parts of this book which have paſſed in review, the effect is put for the cauſe; it is as if the inſpired writer had ſaid, "Men deſtitute of the fear of God purſue perſonal and ſelfiſh enjoyments, which begin and end in ſelf, and are oppoſed to the government of God and the beſt good of the moral ſyſtem; hence they cannot be happy; theſe great intereſts are oppoſed to them, all their proſpects are vain and empty and neceſſarily iſſue in vexation of ſpirit." But the man who feareth God and keepeth his commandments embraceth the higheſt perfection of the moral ſyſtem, the glory of God and the good of his kingdom, and knows that all this is made

certain under the perfect government of God; he therefore has his deſire, and is happy in his connexions, labors and proſpects, and even in his ſorrows.

Therefore "fear God and keep his commandments, for this is the whole of man."—Thus we ſee the connexion and harmony of all the parts of this book with each other, and the holy ſcriptures in general, in the central and fundamental article of all morality, religion, and happineſs to man, the love of God and our neighbor, and therefore the preceding interpretation muſt be right.

CONCLUSION.

An attentive peruſal of this book clearly evinceth its claim to a place in the ſacred canon. It contains an excellent ſyſtem of Chriſtian morality. Not indeed as exhibiting a very particular revelation of the mediatorial ſyſtem, this was reſerved for other, and eſpecially later, inſpired writers of the holy ſcriptures. But it contains that ſyſtem of ethics, no where to be found except in the ſacred writers, or in thoſe authors who learned it from them. None of the philoſophers ever diſcovered and publiſhed it.—Compared with this, their beſt compoſitions are only words at random.

The book which has paſſed in review, reveals the infinite perfection of the only living and true God, diſplayed in his moral and providential government over man; and clearly points out the whole duty of man as a moral being, conſiſting in union to God and his kingdom, or in fearing God and keeping his commandments; and ſhews that this is not only the duty, but the happineſs of man, and the only path of life which leads to perſonal and general happineſs, and will iſſue in it, and that all the ways of ſin tend to miſery, here and hereafter, and will iſſue in it. Finally, it declares the ſinfulneſs and miſery of man, and the final judgment and retributions of eternity; and thus teaches the neceſſity of the mediatorial ſyſtem of grace, and points us to it.

The mode of teaching in this book is indeed peculiar, by which it is adapted to excite our diligent attention and humble inquiry. Let us treaſure up its precious inſtructions in our hearts, and practiſe them in our lives.

Let the man of the world, the voluptuary, the freethinker and the philoſopher, bow to the inſtructions of heavenly wiſdom, and learn that ſyſtem of divine morality no where to be found but in divine revelation, embrace it in their hearts, and reduce it to practice. In this way only, will they find relief from the numerous and never-ending perplexities and vexations which attend them in all their purſuits.

An appeal may be moſt readily made to the characters juſt mentioned, if they do not find in their hours of ſelf reflection that all their purſuits after happineſs, in any other way, are attended with diſappointment, and iſſue in vanity and vexation of ſpirit.—This book and the holy ſcriptures in general, exhibit a ſyſtem of morals and ſcheme of happineſs, which will bear the moſt ſevere ſcrutiny of reaſon and philoſophy, and is ſanctioned by the experience of the wiſeſt and beſt men who ever lived in our world.

What has the man of the world to riſk in the experiment of this only way to happineſs which the wiſe and good of all ages have trodden?—This preſent courſe of life is full of vanity and vexation

of ſpirit, and its final iſſue cannot fail of hopeleſs miſery. Should this fail him at the laſt, he could loſe nothing in the end, and he would be happy while here.—But it cannot fail. It reſts on the ſtable foundation of the perfection and government of God; on the immutable nature of good and evil, and the clear and abundant teſtimony of divine revelation.

Iſai. lvii. 21. "*There is no peace, ſaith my God, to the wicked.*"

IT appears from the ſacred ſcriptures, that mankind are divided into two diſtinct claſſes; which are denominated *righteous* and *wicked*, *ſaints* and *ſinners*, *holy* and *unholy*, the *friends* and *enemies* of Chriſt, thoſe who are *born of God*, and thoſe who are *dead in ſin*. To one of theſe claſſes belongs every individual of the human race. For it is evident, that every one muſt be either holy or unholy, a friend or enemy to the divine character. Accordingly the Lord Jeſus declares, "He, that is not with me, is againſt me."

To the righteous are made many great and precious promiſes. It is declared, that they are the children and heirs of God—that "all things ſhall work together for their good," and that "their light afflictions, which are but for a moment, ſhall work for them a far more exceeding and eternal weight of glory." But againſt the wicked are denounced the moſt dreadful evils and threatenings. It is declared, that "they are curſed, when they go out, and when they come in"—that "they are condemned already, and the wrath of God abideth on them, and that they ſhall go away into everlaſting fire, prepared for the devil and his angels." It is evident therefore, that the wicked are in a very dangerous and unhappy ſituation, and that they cannot enjoy any real peace or happineſs. Accordingly it is declared by Jehovah, that "There is no peace to the wicked."

To illuſtrate the truth of this divine declaration in ſome particulars, it may be obſerved,

1. That they can have *no peace with God*. For the ſcriptures declare, that they are "enemies to God"—that "the carnal mind is enmity againſt him," and that "they hate both the Father and the Son." They alſo declare, that "God is angry with the wicked every day—that his ſoul hateth them, and that he will render to them indignation and wrath."

Thus there is no peace between God and the wicked. For while they are thus at variance with the infinite God, the great ſource of all good, or oppoſed to his glorious character, and under his wrath and curſe; it is certain, that they can enjoy no true peace.

2. There is *no peace between the wicked and the divine law*. They are oppoſed to the law both in its requirements and penalties. They view it as being too ſtrict and rigid in requiring us at all times to love God with all our hearts, and our neighbor as ourſelves; and eſpecially in condemning for every tranſgreſſion, and threatening eternal death, as the juſt wages of every ſin. Thus they are at heart oppoſed to God's holy law, and living in diſobedience and rebellion againſt it. This law alſo condemns them for all their numerous ſins. All its curſes and penalties ſtand in full force againſt them, and are ready to fall upon them, and ſink them down to remedileſs

deſtruction.—There is therefore no peace to the wicked with the divine law. They are oppoſed to its requirements and penalties, and are under its condemning ſentence.

3. There is *no peace between the wicked and the goſpel.* For the goſpel as really requires holineſs, or ſupreme love to God, and a diſintereſted affection for our fellow creatures, as does the law. Yea, it ſupports and juſtifies the law, and requires our cordial approbation of it in order to ſalvation. The goſpel alſo dooms the impenitent to everlaſting deſtruction, as really as the law does. For it declares, that "except we repent, we ſhall all periſh"—that thoſe, "who believe not, ſhall be damned," and that "the Lord Jeſus, when revealed from heaven in flaming fire, will take vengeance on them that obey not the goſpel, who ſhall be puniſhed with everlaſting deſtruction. And there is not, in the whole goſpel, one promiſe of final ſafety, made to the impenitent. Thus the goſpel in its requirements and penalties as much croſſes the unholy temper of the wicked, as really dooms them to eternal miſery, as does the law itſelf. The impenitent therefore are as really oppoſed to the goſpel, as to the law; and they no more love and obey the one, than the other.

4. The wicked can have no *true peace of conſcience*, while they are thus in a ſtate of impenitence and condemnation. Their conſciences, when awake, muſt condemn them for their oppoſition againſt God, againſt his holy law and goſpel of grace, and muſt fill them with a painful ſenſe of their ſin and folly, and with dreadful apprehenſions of future wrath and miſery. This is always the caſe in ſome degree, when perſons are awakened by the ſpirit of God to form a juſt ſenſe of their ſtate and character. And it will be more eſpecially the caſe with the wicked in the future world, and at the day of final judgment; when their conſciences will be perfectly awake, and all their ſins will be ſet in full view before them, with all their heinous aggravations. Then, as the ſcriptures declare, their mouths will be ſhut, and their conſciences will fill them with unutterable horror and anguiſh for their great wickedneſs and folly. This will be "their worm that dieth not." Thus the wicked can have no true peace; for whenever conſcience is awake, as it certainly will be ſooner or later, it will occaſion them great horror and remorſe. And if any are now eaſy and careleſs in their impenitence, it is becauſe their conſciences are ſtupefied, and lulled by ſin to a moſt dangerous ſecurity.

5. The wicked have nothing to afford any real *ſatisfaction or peace to the ſoul.* They are ſeeking their happineſs in worldly objects and enjoyments. But theſe are fading, and cannot, while poſſeſſed, ſatisfy the vaſt deſires of the immortal mind. Theſe enjoyments are alſo precarious and diſappointing—attended with many troubles and vexations, and at fartheſt will ſoon be gone forever. Thus the wicked, who are ſeeking their happineſs from worldly objects, have nothing which can yield the ſoul any real peace, or ſatisfy its boundleſs deſires.

Eſpecially they have nothing to afford any ſubſtantial peace or ſupport under the many evils and troubles of life. "Man is born to trouble, as the ſparks fly upward." While we ſojourn here in this vale of tears, we are con-

tinually expoſed to numerous pains, ſickneſſes, loſſes, ſorrows and diſappointments. But as the wicked are ſeeking their happineſs from the things of this world, theſe afflictions ſtrike at the very foundation of all their comforts. For take away the world, and what have they more? When therefore they are viſited with ſorrows and calamities, or croſſed in their purſuits and expectations, what have they to yield ſupport and conſolation? ſince they have no God as a friend, and no treaſures in heaven. And if they look forward into the future world, inſtead of finding any ſource of comfort, they have reaſon to fear, that their preſent troubles are but the beginning of ſorrow. How gloomy and unhappy then the ſituation of the wicked under diſtreſſing calamities and afflictions, ſince they have nothing to afford them any ſubſtantial peace or ſupport?

6. They have no juſt ground of peace and conſolation, when reflecting upon the ſhortneſs and uncertainty of life, and upon the ſolemn ſcenes of death and the eternal world. "It is appointed unto men once to die, but after this the judgment." We know, that we are haſtening to the grave —are continually expoſed to the ſtroke of death, and at fartheſt muſt ſoon go hence and be ſtripped of all our earthly poſſeſſions and enjoyments. We are frequently reminded of theſe ſolemn truths by ſickneſs and the death of others, as well as by the word of God. Unleſs ſtupid as the brutes, theſe reflections will often crowd into our minds. But how painful muſt be ſuch reflections to the wicked, who are ſeeking their happineſs from the world, and have no treaſures in heaven? How gloomy to reflect, they are continually liable by the ſtroke of death to be ſtripped of every comfort—are ſwiftly advancing towards the grave—muſt ſoon bid an eternal adieu to all thoſe objects, which they are ſeeking as their chief good—appear at the bar of their Judge, and receive that final ſentence, which will doom them, if they remain impenitent, to everlaſting woe and deſpair. How will ſuch reflections dampen the pleaſures of the wicked, caſt a gloom on their worldly joys and proſpects, and fill them with the moſt painful apprehenſions? Thus they can have no juſt ground of peace, when they reflect upon theſe ſolemn truths.

And how unſpeakably wretched muſt be their ſituation in the awful hour of death? What miſerable comforters will earthly objects be in this trying ſcene, when ſuffering the pangs of diſſolving nature, taking their laſt ſad farewell of all earthly friends and enjoyments, juſt going to meet the frowns of their Almighty Judge, and receive their eternal doom? Did they poſſeſs the whole world, could it afford any eaſe to the diſtreſſed body, or any conſolation to the departing ſoul? Surely then there can be no peace in this diſtreſſing ſcene to the wicked—to thoſe, who have not Jeſus for a friend, and and have no treaſure in heaven. But the moſt dreadful anguiſh and deſpair muſt overwhelm them, if they have any juſt ſenſe of their ſituation.

Laſtly: There will be no peace to the wicked in the eternal world. For it is declared, that "God will render to them indignation and wrath, tribulation and anguiſh—that the Lord Jeſus, when he ſhall be revealed from heaven in flaming fire, will take

vengeance on them that obey not the goſpel, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord and the glory of his power, and that they ſhall go away into everlaſting fire, prepared for the devil and his angels; where they ſhall have no reſt, day nor night, and the ſmoke of their torment aſcendeth forever and ever."

In view of the ſubject it may be obſerved,

1ſt. That it is evident, that all mankind will not be ſaved or happy at death, as ſome have endeavored to prove. For were this the caſe, then all the wicked, to whom God hath ſaid there is no peace, would have a great ſource of peace and conſolation under the evils and troubles of life. For they would have an aſſurance, that all their preſent momentary afflictions and troubles would ſoon be ſwallowed up in a far more exceeding and eternal weight of glory and happineſs. Yea, they would have as great an aſſurance of this, as the righteous could have. It therefore could not be true, upon this ſuppoſition, that there is no peace to the wicked. For they would have great and ſubſtantial ſources of peace and ſupport from the divine promiſe of endleſs glory and felicity. But ſince, as appears from the ſubject and expreſs declarations of ſcripture, "there is no peace to the wicked," it is certain, that all mankind will not be ſaved at death.

2d. It appears from the ſubject, that the wicked are in a moſt wretched and dangerous ſituation. For they are enemies to God, the great ſource of all good; and he is angry with them every day. They are oppoſed to his holy law, that perfect ſtandard of right, and are under its condemning ſentence. And even the goſpel affords them no peace or ſafety, while in their ſins; for it leaves the impenitent under an aggravated condemnation, and will be to them "a ſavor of death unto death." As they are ſeeking their happineſs from the world, and have no treaſure in heaven; they have nothing which can ſatisfy the deſires of the ſoul, and yield it any real peace—nothing, which can afford any ſubſtantial peace, and ſupport them under the many evils, troubles and diſappointments of life, or in view of the ſolemn ſcenes of death and the eternal world. They have no ſources of conſolation in their dying moments, when about to be torn from every earthly good, and appear at the bar of their offended Judge to hear their final doom. And they can have no peace in the eternal world; where they muſt ſuffer indignation and wrath, tribulation and anguiſh—have no reſt, day nor night, and the ſmoke of their torments ſhall aſcend up forever and ever. It behoveth you, ſinners, ſeriouſly to reflect upon your wretched ſituation. You are here in a world of trouble and ſorrow, expoſed to numerous evils and calamities. Your earthly poſſeſſions and enjoyments, which are your *all*, cannot afford any real happineſs while poſſeſſed. They are tranſitory and diſappointing, and will ſoon be forever gone. Your life will ſoon paſs away like a vapor. You are rapidly haſtening towards the grave—are continually expoſed to the ſtroke of death, and know not what a day may bring forth. Thus you have nothing in this world to afford any permanent peace or conſolation; neither have you any ſource of happineſs be-

yond the grave. But you have reaſon to fear, that your preſent evils and ſufferings are but the beginning of ſorrows. For you are in a ſtate of condemnation—ſuſpended over deſtruction by nothing but the ſlender thread of life, which is liable every moment to be cut aſunder by the ſtroke of death; and you are haſtening on to perdition, as faſt as the wings of time can carry you. Have you not then great reaſon to be alarmed, and anxious to know what you ſhall do to be ſaved? What folly to flatter yourſelves with peace and happineſs, while in your ſins; when God has declared, that there is no peace to the wicked? Your ſituation, ſinners, is awfully wretched and dangerous, and you muſt ſooner or later be brought to realize it, whether you will or not. For at death, and when you enter the eternal world, you will no longer be able to ſtill the voice of conſcience, or ſhut your eyes againſt the truth. Your miſery will then ſtare you in the face with unſpeakable horror and anguiſh. Then your fear will come as deſolation—your deſtruction as a whirlwind; diſtreſs and anguiſh will come upon you. Be perſuaded, then, as you regard your eternal welfare, in this your day to attend to the things which belong to your peace, before they ſhall be forever hidden from your eyes. "Be ye reconciled unto God." Acquaint now yourſelves with him, and be at peace; and thereby good ſhall come unto you. For then you will be entitled to the glorious promiſe of the bleſſed Saviour, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

H. E.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

On the reaſonableneſs of an immediate Repentance.

(Continued from page 348.)

4. ANOTHER truth of very ſerious import is, that no part of our lives can be recalled. Whether we ſpend our time in idleneſs and diſſipation, or content ourſelves with the more rational pleaſures of the mind; whether we are engaged in projects of ambition, or ſpend our powers in purſuit of literary fame; whether we are rich or poor, elevated or humble, honored or deſpiſed, it is certain that we are continually and irreſiſtibly drawing near to the cloſe of our lives, and to our entrance upon an eternal and unchangeable ſtate of exiſtence. As time paſſes on, it goes from our reach forever; and yeſterday is as completely out of our power, as the days beyond the flood. If this ineſtimable treaſure could be reſtored to our prayers, or redeemed by our ſacrifices, it would ſeem leſs unreaſonable to ſpend it in neglect of the only thing worthy of our conſtant, faithful, and perſevering labors. Suppoſe a perſon to have riſen in rebellion againſt a rightful human authority; ſuppoſe him to have ſeduced other ſubjects from their allegiance, and to have diſſeminated the ſeeds of anarchy, confuſion, and miſery; ſuppoſe him to have treated all offers of pardon from his ſovereign, with the moſt deliberate malice, and the moſt contemptuous neglect, although his life was in his ſovereign's hands; and ſuppoſe the offer to be made him lying under ſentence of condemnation, that if he would re-

nounce his rebellion from the heart, and become an obedient ſubject, his paſt wickedneſs ſhould be forgiven, and himſelf releaſed from the juſt penalty of the law: if he ſpent the few hours allotted him for repentance, in idleneſs, in trivial amuſements, or in unprofitable converſation, things exceedingly diſpleaſing to his ſovereign, when he knew that the only opportunity of aſking for favor was ſpeedily paſſing away, and could never be recalled, how finiſhed ſhould we declare his depravity, how callous his heart! But this is a very faint reſemblance of the conduct of ſinners towards an infinitely holy God. Certainly the thought that time once paſſed is irrevocably paſſed, ought to prevent us in future from trifling with that precious opportunity of being reconciled to our Maker, which he in boundleſs condeſcenſion has beſtowed upon us.

5. There is another argument which ought to be felt by every ingenuous mind; by every mind which has the leaſt ſenſe of obligation or gratitude. It is this: We have miſpent much of our time already. Of that time which was given us, that we might be reconciled to God, through the goſpel of his Son; that we might aſſiſt in recovering a guilty world from its dreadful bondage; and that we might ſhun hell, and prepare for heaven, we have waſted much, very much, already. Is there a ſingle perſon who does not plead guilty to this charge? Certainly the beſt, the holieſt, the wiſeſt of men, have been the moſt forward to acknowledge their exceeding criminality in this reſpect. Even thoſe who have been bro't home to God in their early youth, or in their childhood, have lamented that they have paid ſo much attention to inſignificant things, and been ſo little engaged in the ſervice of their heavenly Father. How is it, then, with you, O impenitent ſinners, who do not pretend that you have ſerved God at all? or, if you do pretend it, where is the leaſt ſhadow of foundation for your pretence, as long as you continue to ſhut the door of your hearts againſt the Saviour, and thus to perſevere in an obſtinate rebellion againſt the King of Kings? Review your paſt lives, and conſider whether they have not been fooliſhly miſpent. When you contemplate the character and government of God, as exhibited in the Bible, can you imagine that, if you are yet impenitent, you have ever employed a ſingle moment as you ought? What a dreadful reflection is this! You are then forced to confeſs, that your lives have been hitherto taken up, in a continued ſeries of oppoſition to God.

If this view is painful and diſagreeable, much more have you need to be aſtoniſhed, when you paſs with a ſcrutinizing eye over the particular acts of your lives. How many Sabbaths have you violated and profaned? How many faithful ſermons, and tender expoſtulations, have you deſpiſed and contemned? Againſt how many remonſtrances, and admonitions, from parents and friends, have you ſteeled your hearts? How have your Bibles, thoſe precious oracles of divine truth, lain upon your ſhelves unopened, although they are able to make you wiſe to ſalvation? How many delightful opportunities of prayer and praiſe have been loſt to you forever, merely becauſe you had not a heart to improve them? How many glorious victories might you have obtained over ſin

and Satan, had you been willing to put on the whole armor of God? In how many inſtances might you have ſtrengthened and comforted, cheered and edified, the humble followers of the Lord Jeſus, had you been diſpoſed to caſt in your lot with them? If health has been beſtowed upon you, how have you conſumed it upon your luſts, inſtead of ſpending it to the glory of him, from whom *cometh down every good gift, and every perfect gift?* How many evil and pernicious examples have you ſet; in how many careleſs, frivolous, unprofitable converſations have you been engaged; and how has the whole tenor of your conduct been conducive to the encouraging of ſinners in their ſins? Probably all theſe things, and many more, may, without the leaſt aggravation, be affirmed of you. Conſider how much good you might have done, and how little you have performed, and can you be willing to go on ſtill in forgetfulneſs of God; in adding to the vaſt catalogue of hours ſpent in neglect of heaven, and preparation for hell? If you poſſeſs the leaſt ſenſe of propriety, the leaſt ſpark of generoſity, how muſt your conſciences, on the review of your conduct, urge it upon you, that the *time paſt of your lives ought to ſuffice to have wrought the will of the Gentiles*, and that it is incumbent upon you henceforth *to perfect holineſs in the fear of the Lord.*

6. A very great work is to be performed, if you are ever ſaved. And here I would requeſt the reader to conſider how the men of the world labor, and perſevere, when they are engaged in a work of difficulty, and one upon the accompliſhment of which their hearts are much fixed. The folly of men never appears ſo worthy of commiſeration, their madneſs never ſo complete, as when we ſee them *ſpending their money for that which is not bread, and their labor for that which ſatisfieth not.* On this account, I have the more frequently referred to the eagerneſs with which they proſecute deſigns agreeable to them, and to the backwardneſs which they manifeſt towards engaging in thoſe things which moſt intimately concern their future well-being. But no one will diſpute me, when I ſay, that it is a dictate of true wiſdom, to engage immediately, and with earneſt prayers for Divine aſſiſtance, in a work, concerning which it may be truly ſaid, it is of eternal importance, that it ſhould be faithfully performed. How inconceivably great is the buſineſs of ſalvation! We need not wonder that we are commanded *to work it out with fear and trembling*, if we call to mind, that we are naturally dead in treſpaſſes and ſins, and muſt be reſtored to ſpiritual life, or die forever; that we have evil deſires to be denied, evil paſſions to be controled, and evil hearts to be purified; that a conſtant and unremitting warfare muſt be maintained againſt all the enemies of our everlaſting peace; that we are enthralled to Satan, and groan under the moſt diſgraceful bondage to corruption, a bondage of body and mind, from which our unaſſiſted endeavors can never deliver us; and that all our evil propenſities have gathered ſtrength to an alarming degree by repeated indulgence. If we have been in the habit of frequenting looſe company, this muſt be abandoned; if we have permitted ourſelves to ſpeak impure or profane words, or to harbor impure tho'ts, theſe things muſt be baniſhed with inflexible reſolution; if we have

omitted prayer, and reading the ſcriptures, theſe duties muſt make a part of our daily buſineſs. In ſhort, if any perſon doubts whether the work of ſalvation be a work of incalculable importance, let him read any one of St. Paul's Epiſtles, and he cannot but acknowledge his unreaſonable ſtupidity. C. Y. A.

(To be continued.)

Letter to a doubting Friend.

DEAR FRIEND,

HAVING been for ſome time confined by indiſpoſition, I take the liberty by my pen to converſe with you. I have no ſelfiſh, party or intereſted motives to induce me to it. I wiſh you to receive my ideas in the ſame friendſhip and candor which dictate them.

I do not write from a falſe or party zeal for any particular ſentiments; but from the reſult of much deliberate thought and ſtudy, in which my life has been much employed. I am not ſenſible of any bitterneſs towards my friend, who thinks and judges differently from me; for he is entitled to the ſame liberty to think and judge that I am; but experience abundantly teaches us that the human mind is liable to err, both in adopting premiſes and drawing concluſions.

Taking it for granted that you have doubted the truth of the Bible and finally have ſet it aſide, as invented by prieſts and rulers to anſwer ſiniſter purpoſes, I ſhall not quote its authority nor rail at you for diſbelieving it; but endeavor to meet you on the ground where you ſtand.

According to the courſe of nature, you and I muſt ſoon cloſe our accounts with all the things of this world forever. How much ſooner a week, a month, or a year ſeems to paſs away with us now than in youth! This muſt make the uncertain remainder appear very ſhort indeed! What we do muſt be done ſoon. If we exiſt hereafter, and that exiſtence, in order to be a happy or a miſerable one, depends in any meaſure on our conduct here, it is of high importance to attend to it.

I ſhall take it for granted you believe with me that there is a God, the firſt cauſe and creator of all things, ſelf-exiſtent and independent, infinite in power, rectitude and goodneſs, for ſuch his works declare him to be.

His works all bear the marks of infinite wiſdom, power and goodneſs. To ſay that every thing about us, and we ourſelves, are ſelf-exiſtent, or are not bro't into being by an all-wiſe, intelligent and powerful being, but exiſt from ourſelves only, is ſaying too much, and fact ſtands againſt us. It is a received maxim in philoſophy, that no effect is greater than its cauſe; and while the ſame cauſe operates, the ſame effect will be produced. Now if we are ſelf-exiſtent, we exiſt by an abſolute neceſſity in our own natures, and this neceſſity of exiſtence muſt be always the ſame, ſo that we can never ceaſe to exiſt or undergo change; but fact is againſt this idea.

If man is formed or comes into exiſtence by a fortuitous jumble of atoms, undirected by an all-wiſe, intelligent being, the effect is greater than the cauſe which produced it; for reaſon and intelligence are produced by a cauſe that has none.

In ſhort, we find ourſelves in a world of which we know but little, and are very much unacquaint-

ed with the mode of our own exiſtence: we cannot continue our own lives, or reſtore life to the meaneſt fly that ſkims the air.

I am not writing to you on a ſubject new to me, or on which I have not deliberately read and thought. I am not unacquainted with the moſt able writers againſt revelation, ſuch as Chubb, Hume, Tindal, Bolingbroke, Shafteſbury, Voltaire, Paine and ſome other modern writers. I mention Paine, but I think his reaſonings very far inferior to ſeveral others mentioned. He rather attempts, with Voltaire and Shafteſbury, to laugh Chriſtianity out of countenance, than to confute it by ſolid and fair reaſoning. It is not ſtrange to me that men turn unbelievers; for but few men take pains to underſtand what is revealed in the ſcriptures, and much of what they do underſtand their hearts riſe againſt, and they rather wiſh to have it prove falſe than true. In ſuch a ſituation they may eaſily be beat off the ground, even by ſophiſtical, but ſmooth, ſpecious and artful reaſonings, eſpecially when joined with ſatirical wit; for men hate to be the ſubjects of ridicule.

Moſt of the late infidel writers do not reaſon fairly concerning the truth of the Chriſtian ſcriptures; for they take the ſentiments and conduct of all antichriſtian erroriſts, who have riſen up in the church and called themſelves Chriſtians, to ſhow the inconſiſtency of the Chriſtian religion; even the errors of that very antichriſt, whoſe riſe, continuance and fall are foretold in thoſe ſcriptures.

It is granted there are multitudes of falſe profeſſors, and falſe and contradictory ſentiments, which they attempt to ſupport from the Bible. This may prove men's hearts are bad; but it no more proves the ſcriptures falſe, than counterfeit money proves there is no true coin. It is not fair reaſoning to condemn the ſcriptures becauſe A, B and C profeſs to believe them, and contradict and condemn each other.

To treat this matter fairly, the book itſelf, with the ſyſtem of religion it contains, ſhould be bro't into view, candidly and fully reaſoned upon; and if it cannot bear the teſt, let it be ſet aſide. I have no deſire to believe in a book, the truth and credibility of which cannot be ſupported; it is no gain to me to believe a lie.

The writers againſt revelation all repair to what they call reaſon as an unerring ſtandard; but tho' they write under their all-perfect guide, I find they wholly diſagree in ſome eſſential points. Some ſay there is no God, but nature and reaſon—others ſay there is an all-wiſe, perfect and intelligent Being, who made the Univerſe and all it contains. Some affirm that he is infinitely above regarding the little affairs of men, or directing by his providence anything that regards them; and that it is folly in the abſtract, for creatures at ſuch an infinite diſtance to pretend to pray unto him. Others, admitting an univerſal providence, ſtill run every thing into fate. Some are confident there is for man no future ſtate, but when he dies there is a total end of ſoul and body both; in a word, that death is an everlaſting ſleep. Others ſay the ſoul is immortal and exiſts forever, and bring many arguments from nature and reaſon to prove it, and that it is happy or miſerable according to its conduct here.—Much alſo has been ſaid concerning the chief good of man,

what it is, or wherein it conſiſts; here alſo they differ, ſome placing it in one thing and ſome in another.

From the foregoing ſtatement (which I think is as fair as I can give), it appears there is an impenetrable cloud over human reaſon in regard to futurity, how God will deal with his creature man; whether he will annihilate him at death, or continue his exiſtence forever. All before him is darkneſs and uncertainty. He is likewiſe ignorant how it is proper to treat his Maker. He knows not whether God regards the trials and miſeries of his creatures, or overrules any of their affairs by his providence, or whether it is of any avail to pray to him under their miſeries and troubles.

Every man has more or leſs of the moral ſenſe called conſcience; this accuſes him of often doing wrong and committing ſin. Here again human reaſon can attain no certainty whether God will find it for the benefit and glory of his kingdom to forgive the leaſt ſin; for we muſt ſuppoſe his moral rectitude to be as unchangeable as his being.

Our ſtate in this world doth not appear to be that of rewards and puniſhments, for the moſt wicked often proſper, while the beſt of men ſuffer great adverſity and trouble; ſo that every thing which reſpects futurity, ſo far as human reaſon can penetrate, is veiled in doubt. We cannot tell what will induce the Almighty to forgive our ſins, or whether there is any ſuch thing as forgiveneſs: For ſhould he forgive without any condition, or any puniſhment for our ſins, creatures could have no evidence but that he approved of ſin as much as holineſs.

I will only add one thing more, in which it appears to me reaſon cannot fully diſpel all doubt, that is this; Whether we have a right to take that life from any of God's creatures, which we cannot give, in order to feed on their fleſh, without a particular warrant or liberty from him? Many millions of the human race, who have not revelation, dare not do it; they kill no creature, and eat no fleſh.

Under all the darkneſs, doubts and uncertainty of the human mind in regard to futurity, and many things preſent as they ſtand connected with it, would it not be a deſirable thing if God would give us a revelation of his mind and will, ſufficient to diſpel all doubt, and bring life and immortality to light, with full and ſufficient evidence that it came from him?

Let us ſuppoſe that under all this darkneſs, uncertainty and doubt, we were now for the firſt about to receive a revelation from God; what ſhould we expect it to contain? Should we not expect he would reveal to us his own nature, being and attributes, ſo far as our capacities could receive, or as was neceſſary to our preſent and future felicity? Should we not hope he would tell us of creation and the beginning of things, ſo far as we could underſtand them? whether ſo much ſin, miſery and death was the original order of things—whether he intended we ſhould exiſt forever—and whether there is any way, conſiſtent with the honor of his government, to forgive and make the ſinner happy, and what are the terms of forgiveneſs? Whether things are always to go on in their preſent ſtate, or a new order of things to take place at ſome future period—and whether ſoul and body are ever again to be united—and what is the na-

ture of that happineſs and of that world for which we muſt now make preparation? It appears to me theſe would be ſome of the leading points, on which we ſhould hope and expect to obtain information, were we now going, for the firſt, to receive a revelation from God; for theſe are things about which human reaſon can give us no certainty.

I might add, we ſhould expect the revealed ſyſtem would be perfectly conſiſtent with reaſon in all its eſſential parts; and though things might be brought into view beyond the reach of reaſon, yet nothing contrary to it. It is humbly conceived that all theſe ideas, and many more that might be named, are fully anſwered in the book we receive as dictated by the ſpirit of God.

If the writers of the ſcriptures were not inſpired by the ſpirit of God, but wrote to anſwer perſonal and party purpoſes, it is ſtrange they were ſo overſeen as to publiſh a ſyſtem of doctrines ſo contrary to the natural feelings of every heart, which muſt render them very unpopular, for they tolerate no ſin, in heart or life, in any form or in any degree. I think it muſt be granted that no laws, rules or maxims were ever written that tended more to make individuals and ſociety happy, than thoſe given in the ſcriptures.

All ſinful paſſions, actions and feelings are repreſented as having either preſent or future miſery connected with them, in the very nature of things. It is impoſſible for a proud, ſelfiſh or envious perſon to be happy. Unbounded gratification of appetites and paſſions, though it may give a momentary pleaſure, is followed by a train of evils, diſeaſes and death.

As the ſinner cannot be happy in his ſins, the goſpel preſents the only poſſible cure for him, which is to redeem him from ſin, and give him a holy temper and heart; but this is given in the appointed way, and in the uſe of proper means.

It cannot be a matter of indifference whether the ſcriptures are true or not, or whether we believe them or not: For let what will be ſaid on the ſubject by philoſophers and freethinkers, it is a demonſtrable fact that a man's belief does influence his conduct and feelings; if this is not the caſe, whence ariſes the pretended benefit of philoſophy and free thinking; and why is any pains taken to make men philoſophers and freethinkers?

I ſee no harm that can ariſe from believing the ſcriptures are true. The doctrines they teach, put in practice, cannot make us leſs happy as individuals, or in ſociety.

As individuals, under the influence of repentance and faith, all the enjoyments of life are ſweetened, as coming from a father's hand. Under troubles we are ſupported by a full belief that they are neceſſary corrections laid upon us by the hand of love. The valley of the ſhadow of death is not covered with clouds, doubts and darkneſs, but brightened with light from the ſun of righteouſneſs. The more diſtant proſpect, beyond the grave, is all light, and opens to us the river of life, and the unſpeakable glories of the city of God, where the ſociety is all love and peace, and nothing enters that offends.

In ſociety the ſcriptures teach us benevolence and kindneſs; to do to others as we would have others, in like circumſtances, do to us. Certainly the Chriſtian

hope is a pleaſing one; it affords more real happineſs in this life, than any other; and, if true, it ſtands connected with ſuch future glories as eye hath not ſeen, ear heard, or has entered into the heart of man to conceive. But ſhould it after all prove falſe, if there is a future ſtate, the Chriſtian ſtands as fair a candidate for happineſs there as any man; and if there is no future ſtate, he can ſleep as quietly in non-exiſtence as an unbeliever.

Thus, at any rate, the real Chriſtian has much the advantage on his ſide; for let the Chriſtian religion prove true or falſe, ſtill he is ſafe. But ſhould it prove true, as I have no doubt it will, the caſe muſt be far otherwiſe with the unbeliever; for the perſon, who finally rejects it, can have nothing to hope from it. The threatenings of both law and goſpel are dreadful, and muſt fall in their full force upon him.—I am not endeavoring to frighten you into religion, but I ſincerely believe it true, and long to have my friend ſtand on the ſafe ſide, by a timely flight from the wrath to come.

I am not writing about the triſles of time, for they will ſoon be at an end. But eternal happineſs or eternal miſery are concerns of high importance!

Let me earneſtly requeſt you not to decide againſt revelation too haſtily; the matter is too important to let prejudice have any hand in the deciſion; candidly examine the arguments for, as well as againſt. Many very ſubtle reaſonings are ſophiſtical; and tho' calculated to deceive if poſſible the very elect, ſtill cannot bear the clear teſt of truth. The heart is very deceitful, and it is difficult for us to know ourſelves; and I doubt not there are many, who (according to ſcripture language) do not like to retain God in their knowledge, but have pleaſure in unrighteouſneſs; that are given up to ſtrong deluſions to believe a lie.

I aſk pardon for intruding ſo long on your patience; the importance of the ſubject is my only apology, and as you and I muſt ſoon drop theſe bodies, let us now lay aſide all prejudice, or ambition to ſupport a ſentiment, or maintain the ground we have taken; let us ſearch for truth as the only thing that can do us good, and pray God to help us in the inquiry. I am, &c.

Well doing and evil-doing diſtinguiſhed and illuſtrated, in a few brief remarks on Gen. iv. 7. *"If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door."*

GOD ſpake theſe words to Cain. The occaſion of his ſpeaking them was this: Cain and Abel bro't each an offering unto the Lord, according to their reſpective occupations. Cain, who was a tiller of the ground, bro't of the fruit thereof an offering. Abel, who was a ſhepherd, bro't of the firſtlings of his flock. And the Lord had reſpect unto Abel, and his offering; but unto Cain, and his offering, he had not reſpect. The conſequence of this difference was, that Cain was wroth, and his countenance fell. This gave occaſion for God's ſaying unto him, *If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door.* To this there could be no reaſonable objection. But Cain conſidered the Moſt High, as a reſpecter of perſons, in accepting

Abel's offering, and rejecting his. It appears, however, from what God ſaid to Cain, that he was not at all influenced by a reſpect of perſons; but, that Abel did well, in the ſenſe here intended, whereas Cain did not well. It is, therefore, very important to know what conſtituted the difference, between the offerings of theſe two brethren. This will enable us to underſtand that *well*-doing, which is acceptable in the ſight of God, ſo as to diſtinguiſh it, from that evil-doing, which is not acceptable. It appears, that the former of theſe does not conſiſt in any acts of mere outward obedience. For aught which appears, Cain did as well, *in this reſpect*, as Abel; but was not accepted. On this account he was wroth. But Abel did well, and was accepted.

What would otherwiſe ſeem difficult, in attending to the caſe of theſe two brethren, is rendered quite plain by what the Apoſtle has ſaid on the ſubject, to the Hebrews. "By *faith*, Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous; God teſtifying of his gifts; and by it he, being dead, yet ſpeaketh." The faith, here intended, is doubtleſs that, without which, the Apoſtle had juſt before ſaid, it is impoſſible to pleaſe God. This muſt be that which is called, in proper diſtinction from all other, *a living faith*. It is ſaid accordingly, *to work by love, and purify the heart*. God has ſeen fit to conſtitute and ordain, yea to promiſe, that ſuch as exerciſe this faith, and exhibit the proper fruits of it, ſhould be accepted and ſaved; and to threaten, that with any thing, which is poſſible without, they ſhould be condemned and rejected. The reaſon is plain; the faith, which is above deſcribed, not only implies conſiſtent apprehenſions of the character and work of Chriſt, as a divine Mediator, and the way of acceptance with God thro' him, but a holy union of heart to him; and thence a ſpirit of obedience unto all his commandments.

We are taught by the preceding remarks, that it is a general rule, in the government of God, to treat mankind according to the ſtate of their hearts, and the motives, by which they are influenced in their treatment of him. If theſe are holy, involving in them a living faith, men will be owned and accepted. If otherwiſe, God will reject them, any ſhew of piety and obedience notwithſtanding.

We farther learn, from the foregoing remarks, why faith and unbelief, in the goſpel uſe of theſe terms, are ſo deciſive of men's characters, and future proſpects. Faith, ſpringing up from a new heart, and producing a holy life, implies all the requiſite qualifications for the kingdom and enjoyment of God. Accordingly, unbelief implies, that men are yet carnal, ſold under ſin; that their hearts are at enmity againſt God, and wholly deſtitute of that holineſs, without which no man ſhall ſee the Lord. Such was the character of Cain. Such too are the characters of all unrenewed ſinners; whatever motives they may find, for drawing nigh unto God with the mouth, and honoring him with the lips, while the heart is far from him.

We are farther taught, by a view of this ſubject, that God requireth no unholy ſervices of mankind. He requireth them to do well; but this well-doing implies a living and holy faith; and this faith an obedient and holy temper;

and therefore, a new heart, and a new ſpirit. For God to require any thing leſs, would be requiring what he cannot accept at their hands; and what, therefore, cannot be reconciled with his infinite holineſs.

It appears from the example of Cain, that the mere external performance of religious duties does nothing, towards mending the heart. Cain bro't his offering unto the Lord; but was ſtill capable of being angry with God, and of hating his brother. His example is only one, among many millions. Multitudes prove, that they are rendered no better, by external acts of obedience, when they find fault with their teachers, and even with God himſelf, for aſſuring them, that he requireth truth in the inward part, and that he will regard all which is done with ever ſo much outward ſanctity, as mere hypocriſy and wickedneſs, when the heart is withholden.

Again; thoſe who think God a hard maſter, becauſe he will not accept of mere external obedience, in lieu of a believing and holy temper, may ſee, *that they are going in the way of Cain.* They plead, that they ought to be accepted, when they do as well as they can; whereas they mean nothing more, than doing as well as they can, conſiſtently with a temper of heart, which is at total variance with God, with holineſs, and with all the motives which ought to influence their attempts to ſerve him. They accordingly exhibit the ſame ſpirit which Cain did; are of the ſame character with him; and muſt expect to meet him, in the ſame place of torment.

We may ſee alſo, in the example of Cain, the nature and grounds of the diſlike, and oppoſition, which are found in many wicked men, againſt the true diſciples of Jeſus. "*Not*, ſaith the Apoſtle, *as Cain, who was of that wicked one, and ſlew his brother. And wherefore ſlew he him? Becauſe his own works were evil, and his brother's righteous.*" The ſpirit of Cain was that, which has influenced the perſecutors of true religion and its votaries, from the death of Abel, down to the preſent time.

Finally, we learn from all which has been ſaid, why ſinners of mankind muſt be born again, that they may ſee the kingdom of heaven. The ſpirit, which reigns in them, till they have a new heart, and are made holy, is a total diſqualification for dwelling in the preſence of God, and for uniting in the holy ſociety and employments of the heavenly world. Was Cain a meet inhabitant for that world? Was he prepared, to find a fulneſs of joy in the preſence of God and the Lamb, and from thoſe diſplays of divine glory, which conſtitute the heaven of angels, and the ſpirits of juſt men made perfect? If in this world he was angry, even to murder, becauſe his own works were evil, and his brother's righteous, what would be his rage, if admitted, with ſuch a temper, into the midſt of paradiſe? It would doubtleſs prove a *very hell* to him. He would there roam about, like a roaring lion, ſeeking whom he might devour. But he exhibited the genuine temper of all unrenewed ſinners. They are as compleatly diſqualified for heaven, as he was, in the very act of ſlaying his innocent brother. Pauſe, reader;—pauſe, and examine thine own ſoul, in the light of this ſubject. If ſtill unſanctified in heart, thou alſo art going in the way of

Cain! If thou doeſt well, thou ſhalt be accepted; but if thou doeſt not well, ſin lieth at the door: and remember, that *the wages of ſin is death.*

TROPHIMUS.

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[*The Editors flatter themſelves their readers will be gratified by being preſented with Dr.* KENNICOTT'S *excellent diſſertation on the above paſſage; and as it is perfectly conſiſtent with the preceding writer, they have extracted it from the Notes of the Hiſtory of Redemption by Preſident Edwards.*]

DR. KENNICOTT introduces his hypotheſis with obſerving the different characters and employments of the two brothers: 'Abel was a keeper of ſheep, but Cain was a tiller of the ground;' the one, as Lord BACON expreſſes it, devoted to the *active*, and the other to the *contemplative*, ſcenes of life.

'And in proceſs of time;' Heb. *at the end of days;* that is, as our author endeavors at large to prove, at the end of the week, on the Sabbath day, poſſibly the firſt after they had become the heads of families, and entitled to offer ſacrifices, as was the patriarchal manner, each as the prieſt of his own family—'It came to paſs that Cain brought of the fruit of the ground, an offering to the Lord.' It is of importance to be obſerved, that the Hebrew word rendered an offering, is *mincha*, which Dr. K. explains from divine authority to be an offering of *fine flour mingled with oil and frankincenſe*, [Lev. ii. 1, &c.] This our tranſlators commonly call a *meat*, but might more properly be called a *bread*, offering. Here our author obſerves a very ſingular mode of expreſſion, which he apprehends eliptical, and ſupplying the neceſſary words, tranſlates the paſſage literally thus, 'Cain brought of the fruit of the ground a *mincha* to Jehovah; and Abel brought [a *mincha*] he alſo [brought] of the firſtlings of his flocks, and of their fat,' or rather, 'of the fatteſt of them.'—Then it follows—'And Jehovah had reſpect to Abel, and to his *mincha;* but to Cain and his *mincha* he had no reſpect.' Now if this tranſlation be juſt, or the word *mincha* be rightly explained, it neceſſarily follows that Abel offered a *mincha*, or meat offering, as well as Cain, together with a ſacrifice, which Cain did not offer.

The matter, in ſhort, ſeems to be this, Cain came, like a ſelf-righteous Phariſee, with a 'God, I thank thee,' to the Author of Nature, and the God of Providence. Abel was no leſs ſenſible of theſe obligations, and therefore brought his *mincha* as well as Cain; but being humbled under a conviction of his own frailty and unworthineſs, he alſo brings an animal ſacrifice, ſmites upon his breaſt, and cries, 'God be merciful to me a ſinner.' Not only ſo, but Abel looked by faith thro' the bleeding type to the great atonement it prefigured: Cain rejected this; and being ignorant of God's righteouſneſs, went about to eſtabliſh his own.

This repreſentation (which as we ſaid is Dr. KENNICOTT'S) appears to us not only ingenious and juſt, but has the advantage of being beautifully conſiſtent with the New Teſtament. Here we ſee how it was that 'by faith' in the promiſed ſeed, 'Abel offered to God,' not only 'a more excellent,' but as the Greek imports, a *fuller*, a *more complete* ſacrifice than Cain; and it was on this ac-

count that God had reſpect, firſt to Abel, and ſecondly to his offering. We alſo learn from this review of the ſubject, what was the error of Cain, which the apoſtle Jude alludes to, namely, an enmity againſt God's method of ſalvation.

This leads us to remark the different conduct of the two brothers ſubſequent to their offering. Moſes informs us, that 'Cain was very wroth, and his countenance fell,' the uſual ſign of a baſe and malicious heart. 'And the Lord ſaid unto Cain,'—condeſcended to reaſon with him, probably by means of the divine *Shekinah*—'Why art thou wroth, and why is thy countenance fallen? If thou doſt well, ſhalt thou not be accepted?' Or rather, if thou hadſt done well, ſhouldeſt thou not have been accepted in the ſame manner (whatever that might be) as Abel thy brother? 'And if thou doſt not well,' or haſt not done well—'ſin lieth at the door,' the fault is thine.

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

YOUR indulgence to a former communication, and a wiſh to promote the cauſe in which you are engaged, which much exceeds my ability, has been my inducement to ſubmit to you the following remarks.

WE live in a country which profeſſes the Chriſtian religion. In moſt of our towns and villages, temples are erected and dedicated to the ſervice of God. Our pulpits are generally ſupplied with faithful and learned preachers, and cuſtom has rendered it diſreputable to neglect their inſtruction. Public opinion is ſtrongly on the ſide of religion, and of religious inſtitutions. Infidelity has fewer adherents than formerly. And it may be ſaid with truth, that in no part of our world is Chriſtianity ſo univerſally embraced in its purity as in this. Comparatively ſpeaking, this is a land of piety and undiſſembled virtue.

But there is even here, ſo much coldneſs and indifference to religion, as juſtly to excite extreme regret. While many aſſent in the groſs to the doctrines of revealed religion, they prove themſelves utter ſtrangers to its peculiar, its diſtinguiſhing features; nay enemies to its true character. If Chriſtianity be true, it is true excluſively, and therefore demands our moſt ſolemn conſideration, our moſt ſerious regard. If the ſcriptural repreſentation of man be correct, and if his future deſtiny is to be meaſured by the life he lives, and by the character he here aſſumes, how great, how vaſt the importance of living well; of forming true opinions of ourſelves, and of the perfections of our judge, and of dying in his friendſhip and favor? And yet, on a ſubject which above all others, might juſtify anxiety, many are unwilling that any uncommon attention ſhould be beſtowed. Their language is, "Do not give yourſelf any great uneaſineſs about the ſtate of your ſoul. You ſerve an all-merciful God, who is indulgent to human frailty. Be juſt and honeſt to mankind, and you will be in no danger. We believe nothing relative to theſe religious awakenings; they are the offſpring of an overheated imagination; the ſubjects of them are greatly deluded, or greatly hyp-

ocritical. Religion is more rational and manly." To the young, impediments of another kind are thrown in the way of their becoming ſerious. They are told, they will be deſpiſed and neglected if they think on theſe things. Religion is repreſented as *wearing a forbidding and gloomy aſpect*, as unſuitable to the early period of life; as an auſtere and unpleaſant ſervice, fit only for thoſe who are deprived of other reſources of enjoyment. And thus attempts are made, to render men negligent in their higheſt and moſt important intereſts.

They who regard not their own ſalvation, treat with no indulgence thoſe who do. Concern about our future well being is deemed evidential of weak intellects; and if ſuch concern riſes to an high degree, they who are under its influence, are conſidered as enthuſiaſts and madmen. But if there be a ſubject on which we might indulge an exceſſive anxiety, (or even intemperate zeal) may it not be on this? For what is there in the wide region of human concerns, that in importance bears to be mentioned in compariſon with the well being of the ſoul? Shall he be thought an enthuſiaſt whoſe attention is excited to things of another world, who is ſolicitous to ſecure the favor and friendſhip of his Creator, and a portion beyond the reach of accident, where ſtorms and ſorrows never come; a ſeat at God's right hand, where flow pleaſures without end?

We are ſent into being, not to waſte away our lives in an unprofitable purſuit after the things of time. This is a life of probation and of trial. In a few days we are off the ſtage.

Eternity is viewed by us as at a diſtance. But it is only to be dead and we are there. We are even now the eye witneſſes of the materials which will conſtitute the laſt conflagration. If we ſtay a little longer we ſhall ſee the univerſe in ruins, and the Saviour of the world coming to judgment. And ſhall we account it folly or enthuſiaſm, to be preparing to meet that event; as the idle purſuit of weak and ignorant minds? Shall we prepare to live a few years here on earth, ſhall we guard and protect our lives and our health with ſo much care, and forget that we are to live forever? Shall we ſpend our calculations on ſeventy years, and not remember that we muſt exiſt while God endures? Forbid it, O my ſoul! forbid it heaven!

Need it be urged as a motive to embrace religion, that it contains all which is excellent in the human character? He who is deſtitute of it, is guided in all his conduct by a principle of ſupreme ſelfiſhneſs. Could he indulge his pride and ambition, he would lay the univerſe at his feet. Pride admits of no rivalſhip, of no competition. Every man who is deſtitute of a principle of holineſs, conſiders himſelf as the firſt, and as the laſt, whoſe happineſs ſhould be conſulted. Such feelings render it impracticable for thoſe who poſſeſs them, to live together in peace and harmony. They are the perpetual occaſions of ſtrife and contention in private life. They break out into open hoſtility among powerful and rival nations, overſpreading the world with deſolation and ruin. They need conſtant reſtraint and puniſhment; but notwithſtanding this, & notwithſtanding the influence of opinion, and the dread of diſgrace, and more than all, notwithſtanding, the fear of the wrath to come,

how malignant, how numerous are the inſtances of tranſgreſſions againſt the rights of mankind?

But where undiſſembled love to God and our fellow men exiſts, none of theſe evils can happen. Were it univerſal, this whole world would be one harmonious and happy family. He who takes his own place in the ſcale of being, and who eſtimates all objects according to their value, never contends for improper diſtinction, but will do his duty faithfully in that ſtation which providence has aſſigned him. That reſtleſs and unruly ambition, which is the ſcourge of its poſſeſſors, will with him be tempered by ſober reaſon, and moderated by the conſideration, that in a little time, all diſtinctions will be levelled in the duſt, and the retributions of eternity be according to his goodneſs, and not according to the rank he has aſſumed in life.

Were the things of futurity ſeen in all their importance, the face of the world would be greatly changed. Every thing would be in motion. The rage of mankind would not ſpend itſelf on projects of conqueſt, or ſchemes of perſonal aggrandiſement, but the general inquiry would be, *What muſt I do to be ſaved?* It is becauſe they are hidden from the view, they are no more regarded. We live in awful ſtupidity, in impious unbelief. And it is but too true, that unleſs the ſpirit of truth do awake us from our lethargy, we ſhall ſleep on, till we awake, alas! in everlaſting burnings.

Bleſſed Jeſus, prevent us by thy almighty and infinite grace! Awake us from this ſleep of death, and cauſe that we find no reſt, till we find it in thee!

A LAYMAN.

At a meeting of the Piſcataqua Aſſociation of Miniſters, November 8, 1803,

Voted, That the perſons following be a committee, to complete the Conſtitution of the Piſcataqua Miſſionary Society, and do all that is neceſſary to its publication and requiſite to calling the firſt meeting of the ſociety.

Hon. DAVID SEWALL,
Rev. JOSEPH BUCKMINSTER,
Rev. HUNTINGTON PORTER,
BENJAMIN ABBOT, Eſq.
Rev. JESSE APPLETON.

Atteſt,
J. Buckminster, Scribe.

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CONSTITUTION.

FOR the increaſe of knowledge and evangelical piety; for the promotion of the preſent well being and eternal ſalvation of men; from a conſideration of the great number of thoſe, who are in danger of periſhing through lack of viſion, among whom the divine word and ordinances cannot be ſtatedly enjoyed; from a deſire that *grace, mercy and peace may be multiplied to them through the knowledge of God, and of Jeſus Chriſt our Lord*, we, a committee choſen for this purpoſe, by the *Lower Piſcataqua Aſſociation* of Miniſters, on whom the preceding conſiderations have made a deep impreſſion, beg leave to lay before the public, the following *Conſtitution of a Miſſionary Society*.

Article I. The Society to be denominated, *The Piſcataqua Miſſionary Society*: the Officers of which are to conſiſt of a Preſident, Secretary, and Board of Truſtees, not exceeding *ſeven*, to be choſen annually, by ballot.

II. The Truſtees, thus choſen, ſhall appoint a *Treaſurer*,

who ſhall give bonds for the faithful diſcharge of the truſt, in ſuch ſum as the ſaid Truſtees ſhall direct.

III. The Preſident, (who may be choſen from the clergy, or laity) ſhall preſide in the meetings, make drafts upon the Treaſurer, according to the directions of the board of Truſtees, and act as one of the Truſtees, a majority of whom ſhall conſtitute a quorum.

IV. It ſhall be the duty of the Secretary, who is to be one of the Truſtees, to enrol the names of the members, to record the proceedings of the Society, to file and preſerve all papers and letters committed to his care, to tranſcribe ſuch as ſhall be judged ſuitable, or expedient to be made public; and to be the organ of communication for the Society, in all correſpondencies relating to its intereſts.

V. It ſhall be the duty of the Treaſurer to take the charge of all the property of the Society, from whatever ſource ariſing; to exhibit to the Society, at their annual meetings, and to the board of Truſtees whenever required, a full and fair ſtatement of all his proceedings, and of the ſituation of their property; and, at the expiration of the term for which he is appointed, to deliver over to his ſucceſſor in office, all the Society's property in his hands, or under his care.

VI. Of the Truſtees not more than *three*, nor leſs than *one*, ſhall be appointed from the laity. Their duty ſhall be, to procure and examine perſons to be employed as miſſionaries; to iſſue certificates of their appointment, and give letters of inſtruction and recommendation; to direct their itinerations; to recal them when expedient; to communicate to the Society, annually, an account of their miſſions and ſucceſs; and alſo to ſelect books and pamphlets for diſtribution.—The Truſtees ſhall meet twice a year, and as much oftener as their Preſident ſhall judge the intereſt of the inſtitution requires. In the appointment of miſſionaries, and ſelection of books, tracts, and pamphlets, for diſtribution, they will frequently adviſe and conſult with the lower Piſcataqua Aſſociation of miniſters.

VII. The Society ſhall meet at Portſmouth, N. H. on the *firſt Wedneſday in May annually*, at 10 o'clock, A. M. At the annual meeting, a ſermon will be delivered in public, and two preachers be appointed by ballot, for the next year; the ſecond of whom (if the firſt ſhould not fail) ſhall be the firſt for the year next ſucceeding. The meetings of the Society and of the Truſtees to be opened with prayer.

VIII. In all tranſactions of the Society, a majority ſhall govern. Additions and alterations of this Conſtitution may be made, provided the ſame ſhall have been *one year* under conſideration of the Society.

IX. Any perſon may become a member of this Society, by ſubſcribing his name to this conſtitution, and paying to the Treaſurer, for the purpoſes of the inſtitution, *two dollars*.—Each miniſter, belonging to the Society, will, at any time, admit members on the condition aforeſaid. Each ſubſcriber ſhall be held to pay *two dollars*, annually, to the treaſurer, until he ſhall expreſs, to the Secretary, in writing, a deſire of being diſconnected; which deſire being thus expreſſed, the membership ceaſes of courſe.

X. All monies received by

members, are to be receipted for, and tranſmitted to the Treaſurer; whoſe receipt is a diſcharge to the perſon paying the ſame.

XI. To preſerve and perpetuate the inſtitution, donations or bequeſts are to conſtitute a Fund; and one *ſixth* part of the Annual intereſt or proceeds of the fund, thus conſtituted, ſhall be added to the Capital.

XII. The accounts of the Society ſhall be open to the inſpection of all, who ſhall be deſirous of examining them.

XIII. At each annual meeting of the Society, the Treaſurer ſhall deliver to the Secretary a liſt of all donations received; that a Record may be made thereof in the Society's Books.

XIV. In the choice of miſſionaries, ſuch will be *preferred*, who have been ſome time ſettled in the miniſtry, whoſe knowledge and experience will afford them greater influence, and who may be ſerviceable in gathering Churches, and adminiſtering the ordinances: but, piety, prudence, fortitude, and a well directed zeal, are eſteemed qualities *indiſpenſible* for miſſionary employment.

DAVID SEWALL,
JOSEPH BUCKMINSTER,
BENJAMIN ABBOT,
HUNTINGTON PORTER,
JESSE APPLETON.

N. B. For the purpoſe of organizing the Society agreeably to this conſtitution, a meeting of the ſubſcribers ſhall be called, whenever their numbers amount to *fifty*; of which notice will be given in the public papers.

AN ADDRESS
To Chriſtians of every denomination.

BRETHREN,

THE religion of Jeſus Chriſt was not, like that of Moſes, excluſively deſigned for any particular place or nation. It is evidently the will of God that his glory, as diſplayed in this religion, ſhould fill the whole earth. Agreeable to this comprehenſive deſign, was the commiſſion, which the Apoſtles received from their divine Maſter: *Go ye into all the world, and preach the goſpel unto every creature.*

It is extremely evident, that the goſpel, hitherto, is far from having ſpread to the extent deſigned: *The kingdoms of this world have* not yet *become the kingdoms of God, and of his Chriſt.* It is but a comparatively ſmall portion of the world which acknowledges the Chriſtian religion in any form whatever. But however deſirable it would be, that the *Heathen ſhould be given to Chriſt for an inheritance, and the uttermoſt parts of the earth for a poſſeſſion*, there are, at preſent, many obſtacles to ſuch an event, and even to the introducing of the goſpel among them, with probability of ſucceſs. Many, among our own citizens, however, are in a condition to claim Chriſtian charity. In the northern and thinly inhabited parts of New-Hampſhire, and in the Diſtrict of Maine, the means of evangelical inſtruction are very ſparingly enjoyed. In ſuch new ſettlements, it would perhaps be impoſſible to enjoy a ſtated miniſtry, were it ever ſo much deſired.

Preachers, ſelf authorized, ill informed, of vagrant life, uncertain character, and erroneous principles, availing themſelves of theſe circumſtances, ruſh in among the

ſcattered ſettlements, ſow the ſeeds of religious diſcord, and diſaffect the minds of people to a regular miniſtry; inſomuch that, when the inhabitants become ſufficiently numerous to enjoy the ſtated diſpenſation of the goſpel, they have loſt their reliſh for ſo great a bleſſing. Thus the way is prepared for laſting confuſion and impiety.

To correct and remedy theſe evils; to propagate the truth as it is in Jeſus; to do *ſomething* towards the ſalvation of our periſhing fellow ſinners, is the deſign of the preceding conſtitution: a deſign, which, we are confident, will meet the approbation of the benevolent and pious. But we do not poſſeſs even the outward means of giving it ſucceſs. For theſe, we muſt reſort to public generoſity. Thoſe, who are diſpoſed to join our ſociety, we gladly admit, agreeably to the foregoing conſtitution; and if any are charitably diſpoſed to forward the important deſign in view, but cannot conveniently become members, or meet with us, we would thankfully acknowledge their contributions.

The motives, by which we are actuated, we humbly conceive to be the following; viz. a regard to the preſent ſtate of ſociety, and the welfare of immortal ſouls.

As to the firſt, we are convinced that no inſtructions are ſo powerful to regulate the human paſſions, reduce human pride and obſtinacy, as the precepts of Chriſt. No man will be ſo likely to be an upright, peaceful citizen, and to diſcharge, with fidelity, relative and ſocial duties, as he, whoſe heart is thoroughly impreſſed with the mighty doctrines of the Chriſtian faith.

But, ſecondly, This is not our weightieſt motive. We know that thoſe, for whoſe benefit our exertions are deſigned, have immortal ſouls, which ſouls muſt be ſaved or loſt.

In a few years, their probation, as well as ours, will be cloſed; and how dreadful the thought, that any of them ſhould periſh forever, through the want of that inſtruction, which, with a little exertion on our part, might be afforded them!

Conſider, for a moment, what kind of religion that is, which we wiſh to propagate;—a religion which the ſon of God came down from heaven to reveal;—for the honor and ſpread of which, miracles were wrought, and miraculous power beſtowed! And if the goſpel is of ſuch unſpeakable value, as to have been propagated by the *Holy Ghoſt ſent down from heaven*, ſurely it is worth thoſe endeavors and thoſe ſacrifices which we ſolicit.

The particular times, in which we live, give additional weight to theſe motives. Violent exertions are making on the ſide of irreligion. Many are they who avowedly *combine againſt the Lord, and againſt his anointed.* They concentrate their ſtrength with determined perſeverance. Ought men to ſleep, while the enemy is ſowing tares? Shall the children of this world *forever* be wiſer than the children of light? Is not the ſalvation of ſouls as ſtrong an inducement to a good man, as the proſtration of moral principle, and the ruin of ſouls can be, to the wicked?

We derive great encouragement, in our preſent attempt, from a conſideration of the extraordinary exertions to the ſame purpoſe, now making, both in Europe and America. "Theſe exertions, ſaith a reſpectable wri-

ter, appear to me promiſing indications, that God is about to accompliſh ſome great and good work among our fallen race." Perhaps the time to favor Zion, even the ſet time, is come.

Finally: We well know, that *except the Lord build the houſe, they labor in vain who build it.* We bow our knees, therefore, to the God and Father of our Lord Jeſus Chriſt, imploring that he would ſmile on our preſent undertaking, raiſe up perſons poſſeſſed of firmneſs, zeal, prudence, piety, and a ſound mind,—give us wiſdom to adopt the beſt meaſures, and enable us to make ſuch diſpoſal of your liberality, as will redound to the honor of his bleſſed goſpel and the ſalvation of men.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF you judge the following worthy a place in your Magazine, you are at liberty to inſert it.

Reflections of a Youth once diſſolute, brought to ſerious conſideration.

WHAT is human life? What a ſcene of confuſion and diſorder? What tumults and anxieties are its attendants? What troubles—what calamities accompany it? How momentary are its enjoyments? how precarious are its pleaſures? How replete with wretchedneſs?—What broils and commotions diſtract mankind? How are they involved in war and contention? The hiſtory of the human race is ſtained with deſcriptions of blood-ſhed and ſlaughter. To a reflecting mind, the world exhibits a picture of miſery: it preſents few ſcenes which are pleaſing. The man of obſervation, traces the footſteps of uneaſineſs and trouble, in almoſt all the ways of men. Upon a review of my own life, I find it to have been a ſeries of anxiety and diſcontent. Altho' I have ſhared largely in what are called the pleaſures of life; altho' my time has been devoted to riot and amuſement; yet I have always been a ſtranger to real ſatisfaction and enjoyment. The pleaſures of ſenſe have not afforded me that ſatisfaction which I expected.—I do not meet with ſucceſs in my endeavors to obtain happineſs. The world proves falſe. It allures only to deceive; it charms, to afflict; it captivates, to torment. The enchanting appearance of vice has engroſſed my attention, while its effects have rendered me unhappy. I have been a votary of vice; and the revels of debauchery were my only ſources of pleaſure. Deluded mortal! I cannot reflect upon my paſt life, without the keeneſt ſenſations of regret. Every part of it has been a ſcene of the moſt ſinful diſſipation. Vice has been my boſom companion. It reigns in my very nature. It has alienated my breaſt from every ſocial feeling. It has rendered me callous to the tender feelings of humanity, and deaf to the calls of diſtreſs. It has obliterated every principle of benevolence, and corrupted every ſympathetic emotion, It has dried the fountains of rational pleaſure, and opened the ſources of miſery.—I cannot expect happineſs, when I live contrary to the plain dictates of reaſon and common ſenſe. I muſt either relinquiſh my preſent courſe of conduct, and ſeek happineſs in ſome other way; or determine to

be wretched. My own feelings coincide with the aſſertion of ſcripture, that "the way of tranſgreſſors is hard."

I am informed, that a virtuous courſe of conduct will alone make me happy. My own experience evinces, that a conſciouſneſs of internal rectitude, is the greateſt ſource of enjoyment. Virtue has charms peculiar to herſelf. She attracts, but not to diſguſt. She beams a delight upon all who come within the reach of her rays. She calms the boiſterous paſſions; but gives energy to every noble ſentiment. With maternal kindneſs ſhe wipes the tear of diſtreſs, and cheriſhes the diſconſolate under the burdens of life. In the cup of affliction ſhe mingles the draught of conſolation, and pours the balm of comfort into the wounded boſom. She ſupports in adverſity, and tempers in proſperity.—She diſpels the gloom of anxiety from the mind of her votary, makes it the receptacle of every generous ſentiment, and is a ſource of rational enjoyment. Her votaries are diſtinguiſhed for a peace of mind, and ſerenity of countenance, which never grace the perſon of the debauchee. They reflect upon the paſt, without regret, and anticipate the future, without fear. Their whole lives are checkered with a variety of the moſt pleaſing ſcenes. Their conduct is the effect of the pureſt motives, and the nobleſt intentions. They adminiſter relief to the diſconſolate, and afford protection to thoſe who need it. Society is benefitted in conſequence of their pious exertions. The virtuous part of mankind, are the ornament and ſupport of the community. With the ſtricteſt propriety they are denominated "the ſalt of the earth." Vice bluſhes in their preſence, and acknowledges her inability to make men happy.

Such are the effects of virtue, that loſt to his own intereſt muſt be that man, who does not embrace it. The life of the virtuous, and that of the vicious man, form a perfect contraſt. While the former is happy in doing acts of munificence, the latter is miſerable in endeavoring to happify himſelf. The one has a fountain of enjoyment in his own breaſt; the other a fountain of miſery. Such being the different conditions of the virtuous and vicious man, ſhall I any longer be the companion of the latter? Is it not time to renounce my preſent courſe of conduct, which leads directly to ruin, and purſue one which will tend to make me happy? The pleaſures of ſenſe no longer afford me ſatisfaction. I am ſick of a vicious life. Beſides, I have ſtill more urgent motives for living a virtuous life. There is a future ſtate. After all my endeavors to diſbelieve Chriſtianity, and exertions to bring it into diſrepute, it ſtill is, and will remain a reality.—Has not my paſt diſbelief of it ariſen rather from a wiſh to have it a falſehood, than from a conviction that it is? Is it not, at leaſt, diſingenuous to reject a ſyſtem as falſe, which comes with ſo much evidence as that does; till I have more thoroughly examined it? But whenever I have examined it, I have been more ſecretly convinced of its truth; ſo much ſo, that I can have no doubt of its being a reality. It comes with all the evidence I can rationally wiſh; and to reject it in the face of ſo much teſtimony, is arrogance, is unreaſonable. If then the Chriſtian ſyſtem is true; if

the wicked will be puniſhed, while the righteous will be rewarded; what will be my condition in a future world? Can I expect the approbation of my Maker, when I have lived contrary to his expreſs commands? I certainly cannot. I cannot eſcape the awful retributions of eternity. I muſt die. I do not expect exemption from what is common to mankind. Death is an important change; it will introduce me into an unknown world—into an untried ſtate of exiſtence. The cloſing ſcene of life will be intereſting. When I am ſtretched upon the bed of death, when the phyſician has bidden me adieu, and my friends are watching for the parting gaſp; what will be the ſituation of my ſoul? Shall I then look forward with joy, or with ſorrow, into that unknown world? How ſhall I then wiſh that I had lived the life of the Chriſtian? How ſhall I wiſh for his lamp to illume my path into the inviſible ſtate of being? But if, on entering the world of ſpirits, I ſhould find that I am loſt forever, what rending thoughts will agonize my tortured mind? How ſhould I wiſh that I had never been born? With what curſes ſhould I load my exiſtence?—My preſent life is ſhort; when compared with that which ſucceeds, it is but a point. It is but the morning of my exiſtence. I ſhall ſoon be houſed in the grave, and my ſoul appear before the tribunal of heaven, to receive a ſentence for eternity.

Theſe are realities. They are not the fictions of an idle fancy, or the whims of a diſordered brain. They are ſcenes, which will be infinitely important; and to neglect preparation for them, indicates an awful degree of inſenſibility. To prepare for death, ought to be the great buſineſs of living. I am now beginning the career of human life. I am commencing a courſe of action, which will be followed by everlaſting conſequences. Upon my conduct in the preſent world, depends my felicity in another. And how infinitely important, that it be ſuch as to meet the approbation of my Judge! The Saviour of the world told one who came to him, that he could not be ſaved, unleſs he was born again. The practice of vice will inevitably land me in the world of deſpair. I muſt change my courſe of conduct, or periſh forever. I have every inducement to live a virtuous life. My peace and comfort in the preſent world require it, and everlaſting happineſs or miſery will be the conſequence of my conduct here. If I relinquiſh the paths of vice, and betake myſelf to the practice of virtue, I ſhall never have occaſion to lament it. Not an inſtance occurs in the long annals of hiſtory, of one who regretted that he had lived a virtuous life. But thouſands of the wicked have gone out of the world with the moſt painful reflections, wiſhing that they had lived the life of the Chriſtian. I am convinced that true religion, if I can attain it, will carry me through life in peace. She will enable me to bear up againſt its troubles, will approach the bed of my laſt ſickneſs, and inform me that my pangs are but for a moment, and will lighten my path into the world of glory.

Such being the bleſſed effects of a virtuous life, both in this, and a future world; I will no longer tread the deſtructive paths of vice. I will renounce a wicked world, and devote myſelf to the ſervice of my God. I ſhall delight in the

ways of virtue, becauſe "they are ways of pleaſantneſs and peace." I ſhall not envy the debauchee his unlawful pleaſures, nor wiſh to be a partaker in his vices. Of the innocent amuſements of life I may partake as largely as he, and ſhall enjoy them with a better reliſh. But, knowing that vice leads directly to ruin, I ſhall not have occaſion to regret, that I cannot win at the gaming table, revel in debauchery, and be the firſt in midnight carouſals; but rejoice, that I have ſomething, which will afford me more permanent ſatisfaction in this world, and ſecure me eternal felicity in another.—With theſe proſpects in view, I ſhall paſs through life agreeably, I ſhall cloſe it in peace; I ſhall make my entry into the world of ſpirits with joy, and my arrival will be hailed by the acclamations of the bleſſed.

HENRICUS.

POETRY.

COMMUNICATED AS ORIGINAL.

The comforts and hopes of the Goſpel.

1. JESUS, thy children here below
Thy love by ſweet experience know:
Faith in thy word thy glory ſees,
And lives upon thy promiſes.

2. Sometimes while prayer employs our tongues,
Or while to thee we raiſe our ſongs,
Thy ſmiling face unveil'd appears,
And pleaſure baniſhes our fears.

3. Sometimes while ſitting round thy board,
We taſte the bounties of our Lord,
On wings of love our ſpirits riſe,
And heav'n begins below the ſkies.

4. Yet oft a gloomy, tedious night
Hides our Beloved from our ſight;
Bereft of all our joys we mourn,
Till thou, our Morning Star, return.

5. With longing eyes thy throne we view,
Fain would we bid this earth adieu:
We would from fleſh and ſin be free,
And dwell forever, Lord, with thee.

6. When ſhall that day, bleſt Jeſus, come?
When wilt thou take thine exiles home?
Oh, when ſhall angels bear away
Our weary ſouls to endleſs day?

7. Roll on in haſte, ye mournful years,
Till God ſhall wipe away our tears;
Then on our dear Redeemer's breaſt
We ſhall enjoy eternal reſt.

ASPASIO.

Donations to the Miſſionary Society of Connecticut.

			D.	C.
1804. March 7.	Jemima Hubbard, Glaſtenbury,	- - -	2	0
9.	A Stranger from State of New-York,	- -	1	0
28.	Rev. George Colton, Bolton,	- - - -	20	0
		Dolls.	23	0